Seven Sobs of a Sorrowfull Soule for Sin:

Comprehending

Those seven Psalmes of the Princely Prophet DAVID, commonly called Penitentiall; framed into a forme of praiers, and reduced into metre, by WILLIAM HUNNIS one of the Gentlemen of her Majesties honourable Chappell, and master to the children of the same.

Whereunto are also annexed his *Handfull of Honisuckles*; the *Poore Widowes Mite*; a *Dialogue betweene Christ and a Sinner*; *divers godly and pithy Ditties*, with *A Christian confession of and to the Trinitie.*

Now newly augmented.

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*55-520

To the Right Honourable and vertuous Lady FRANCES, Counteſſe of Suſſex, and one of the Ladies of her Majeſties moſt honourable privie chamber, *W. Hunnis* wiſheth encreaſe of vertue and honour, with long life, proſperous health, godly feare, firme faith, and aſſured hope in the Almightie.

THe proofe of your Ladiſhips vertue hath emboldned me to ſet forth this little worke under your honourable defence. And although a fault me is committed, in making you patroſſe of ſo ſlender a peece without your owledge: yet hoping upon your honouble curteſie, which rather reſpecteth the nde of the giver, than the worthineſſe the gift, and poyſing the givers deſire pleaſe, and zeale to profit, more than e quality of the offence, I do aſſure my f to be remitted of the treſpaſſe: which aketh me thinke my travell not onely eet, but alſo very richly recompenced.

Your Ladiſhips to command,

William Hunnis.

The Author to his *Booke*.

PAsse forth my Book into the hands
and view of sundry men:
Humble thy self, declare thy name,
who thee thus clad, and when.
And blush not at the frumps of some,
ne fear at others frowne:
More rich thou art in thredbare coat,
than some in silken gowne.
And give them all to understand,
from whence thou first didst spring.
How thou wert fostred in the breast,
and bosome of a King.
And so (perhaps) some worthy wight
will shape thee rich array,
And set thee forth as thou deserv'st
with costly jewels gay.
Behave thy self in such good sort,
if possible may be,
That every one may thee embrace,
and wish well unto me.

Vale.

The Booke to his Readers.

Good friends with favour me peruſe,
half naked though I be;
Or not attir'd ſo gallantly,
as you deſire to ſee.
Yet this from me your ſelves aſſure,
ſuch ſubſtance here to finde,
As ſhall bring hope unto the heart,
and comfort to the minde.
Oft under ſhort and ſimple weed,
ſuch vertue may be found,
As under pall of purple hew,
that traileth on the ground.
I being good, am not the worſe,
though cloathing mine be bad:
He that beſtow'd the ſame on me,
did give the beſt he had.
In whoſe behalf I humbly pray,
and for my ſelf alſo,
You would vouchſafe to mend thoſe faults
that in my coate you know.

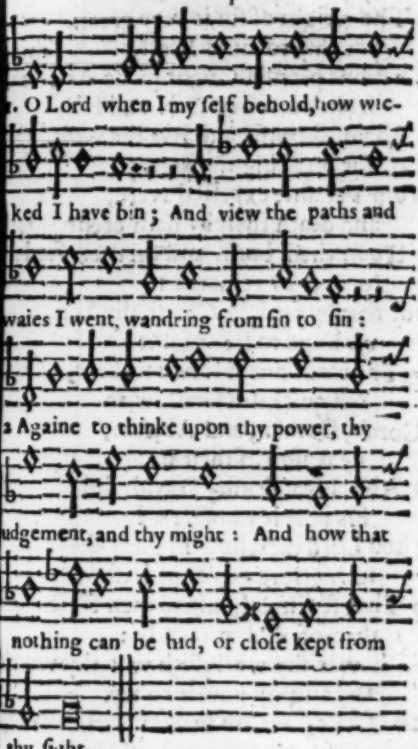
Pſalm. 150. verſ. 3. & 4.

Praiſe him upon the ſound of the Trumpet: Praiſe him upon the Lute and Harpe. Let every thing that hath breath praiſe the Lord.

Soule for Sinne.

Domine ne in furore. Psal. 6.

The first part.



3 Even then (alas) I ſhake and quake,
and tremble where I ſtand,
For fear thou ſhouldſt revenged be,
by power of wrathfull hand.
4 The weight of ſin is very great:
for this to mind I call, (think
That one proud thought made Angels
from heaven to ſlide and fall.
5 Adam likewiſe, and Eve his wife,
for breaking thy precept,
From Paradiſe expelled were,
and death thereby hath crept
6 Upon them both, and on their ſeed,
for ever to remaine:
But that by faith in Chriſt thy Son,
we hope to live againe.
7 The earth not able was to bear,
but quick did ſwallow in
Corah, Dathan, and Abiram,
by reaſon of their ſin.
8 Alſo becauſe king David did
his people number all,
Thou Lord therefore in three daies ſpace
ſuch grievous plague letſt fall,
9 That ſeventy thouſand men forthwith
thereof di'd preſently:
Such was thy work, ſuch was thy wrath,
thy mighty power to try.
10 (Alas) my ſin ſurmounteth theirs,
mine cannot numbred be,

And

And from thy wrath moſt mighty God,
I know not where to flee.
11 If into heaven I might aſcend,
where Angels thine remaine,
O Lord, thy wrath would thruſt me
downe to the earth againe.
12 And in the earth there is no place
of refuge to be found,
Nor in the deep and water-courſe,
that paſſeth under ground.
13 Vouchſafe therefore I thee beſeech,
on me ſome mercy take,
And turne thy wrath from me away,
for Jeſus Chriſt his ſake.
14 *Lord in thy wrath reprove me not,*
ne chaſte me in thine ire:
But with thy mercy ſhadow me,
I humbly thee deſire.
15 I know it is my grievous ſins,
that do thy wrath provoke,
But yet (O Lord) in rigour thine,
forbear thy heavie ſtroke.
16 And rather with thy mercy ſweet,
behold my heavie plight,
How weak and feeble I appear,
before thy bleſſed ſight.
17 For nature mine corrupted is,
and wounded with the dart
Of luſt and foule concupiſcence,
throughout in every part.

VER 1. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

18 I am in sin concev'd and borne,
the child of wrath and death,
Having but here a little time
to live and draw my breath.
19 I feele my self still apt and prone
to wickednesse and vice,
And drowned thus in sin I lye,
and have no power to rise.
VER. 8. Miserere mei domine, quoniam infirmus sum: sana me domine, quoniam conturbata sunt omnia ossa mea.
20 *It is thy mercy O sweet Christ,*
that must my health restore:
For all my bones are troubled much,
and vexed very sore.
21 I am not able to withstand
temptations such as be,
Wherefore good Lord vouchsafe to heal
my great infirmitie.
22 Good Christ as thou to Peter did
reach forth thy hand to me,
When he upon the water went,
there drowned like to be.
23 And as the Leper clensed was,
by touching with thy hand:
And Peters mother raised up,
from fever whole to stand;
24 So let that hand of mercy thine,
make clean the leprosie
Of lothsome lust upon me grown
through mine iniquitie.
25 Then shall thy strength in me appear
through grace my chief relief,

Thy death (O Christ) the medicine is
that helpeth all my grief.
26 *My soule is troubled very sore,* VER. 3. Et anima mea conturbata est valde: sed tu domine usquequo?
by reason of my sin:
But Lord how long shall I abide,
thus sorrowfull therein?
27 I doubt not Lord, but thou which hast
my stony heart made soft,
With willing mind thy grace to crave,
from time to time so oft;
28 Wilt not now stay, but forth proceed
my perfect health to make;
Although a time thou doest defer,
yet is it for my sake.
29 For Lord thou know'st our nature
if we great things obtaine; (such,
And in the getting of the same,
do feele no grief or paine;
30 We little do esteem thereof:
but hardly brought to passe,
A thousand times we do esteem,
much more than th'other was.
31 So Lord, if thou shouldst at the first,
grant my petition,
The greatnesse of offences mine,
I should not thinke upon.
32 Wherefore my hope still bids me cry,
with faithfull heart in brest,
As did the faithfull Cananite,
whose daughter was possest.

33 As

33 At leaſt if I ſtill knock, and call
upon thy holy Name,
At length thou wilt hear my requeſt,
and grant to me the ſame,
34 As did the man three loaves of bre
unto his neighbour lend:
Whoſe knocking long forc't him to riſe,
and ſhew himſelfe a friend.
35 Lord, by the mouth of thy deer Son,
this promiſe didſt thou make:
That if we knock, thou open wilt
the doore even for his ſake.
36 Wherefore we cry, we knock, we cal
and never ceaſe will we,
Till thou do turne to us, O Lord,
that we may turne to thee.

The ſecond part.

VER. 4. Converte domine, & ſuſpe animam meam, ſalvum me fac propter miſericordiam tuam.

TUrne from thy wrath, O Lord of hoſts,
and ſet my heart at large:
O ſave me for thy mercies ſake,
and all my ſins diſcharge.
2 Not for the merits I have done,
ne for the works I wrought,
But for thy endleſſe mercy ſake,
and bloud which hath us bought.
3 The debt is great that I am in,
not able for to pay,
And how to recompence the ſame,
none other can I ſay;

4 But

But goodneſſe thine muſt me acquit,
or elſe (alas) muſt I
To priſon, where no ranſome may
ſet me at liberty.
For why? in death, O God of life,
no man remembreth thee,
And in the hell who gives thee thanks
was none yet knowne to thee.
The grievous plagues and torments
ſo ſnaring be and ſtrong, (there,
That no man can have minde on thee,
or thee confeſſe among.
No time is there of ſpace, ne place
repentance for to finde,
But burning paines, and torments ſharpe
to all be there aſſign'd.
Remembring this while I am here,
and do this life poſſeſſe,
To thee (O Lord) in humble wiſe,
I do my faults confeſſe.
And with a ſpirit all ſorrowfull,
I do my ſins lament,
And ſorry am even from my ſoule,
I did ſuch waies frequent.
And am with groaning weary made,
through taſte of many feares:
The night I ſpend my bed to waſh,
my couch to wet with tears.
Not weeping to the ſight of men,
(as doth the hypocrite)

VER. 5. Quoniam non eſt in morte qui memor ſit tui, in inferno autem qui confitebitur tibi?

VER. 6. Laboravi in gemitu meo, lavabo per ſingulas noctes lectum meum, lachrymis meis ſtratum meum rigabo.

But

But in my chamber secretly,
where I my sins recite.
12 Not only with the tears of eyes,
but tears fet from alow,
That is, from bottome of my heart,
repentance great to show.
13 And as my body I have made
a servant unto sin;
So will I now by power of grace,
delight no more therein:
14 But will the same on thee bestow,
O Lord, and freely give,
To serve thee Lord, in righteousnesse,
the daies I have to live.
15 For in this bed of flesh and bloud,
and couch of sensuall life,
The Souls of all from Adams fall,
have laine in woe and strife.
16 And this doth make our countenance
or mind to changed be,
For inward grief of this our couch
of sensuality.
17 For when we seek therein to rest,
and thinke some ease to finde,
It after turneth to our grief,
and anguish great of minde.
18 It is a serpent faire in face,
appearing to the show,
But in his taile a sting lies hid
of endlesse paine and woe.

19 Min

Mine eye, O Lord, is troubled ſore,
with extreame rage and paine,
nd I among mine enemies,
do weak and old remaine.

VER. 7. Turbatus eſt a furore oculus meus: inveteravi inter omnes inimicos meos.

The wicked fiend mine enemy,
ſtill ſeeketh to deviſe
me matter of occaſion,
to lay before mine eyes.
The world alſo doth draw me forth,
to follow her delight:
y fleſh to ſenſuality,
runs on with maine and might.
The company of wicked ſort,
entice me day by day:
hus I with them, and they with me,
(alas) ſtill run aſtray.
Theſe enemies I never can
be able to ſubdue:
muſt be thou, O Jeſu ſweet,
moſt mighty and moſt true.
Thou Lord which haſt deſtroyed
the divell likewiſe ſuppreſt, (death,
uſt give me power to overcome,
whereby to live in reſt.
Then underneath thy death & croſſe,
I ſhall my ſins diſplay,
nd ſtrongly fight againſt my foes,
and boldly to them ſay:
Away from me that workers be,
of wickedneſſe and ſin:

VER. 8. Diſcedite a me omnes qui operamini

mini iniquitatem, quoniam audivit dominus vocem fletus mei.

For why? the Lord hath heard my vo
and seen my tears therein.
27 You damned Spirits and livers le
the members of the fiend,
Away from me, for now your power
is brought unto an end.
28 Your prince and master of this wo
that hath me turn'd and tost,
Is now cast out, and all his power,
his might and strength is lost.
29 Although you have me long time h
in prison and in thrall,
Yet are ye now cleane overcome,
by Christ most strong of all.
30 I that in darknesse erst was led,
do now behold the light;

VER. 9. Exaudivit dominus deprecationem meam, dominus orationem meam suscepit.

The Lord my prayer sure hath heard,
my sute is in his sight.
31 To thee (O Lord) for grace I pray
and thou heardst my request,
And sentst aboundant dews thereof
unto my quiet rest.
32 Then prai'd I likewise, all my sins
might clean remitted be,
And thou hast granted my desire,
and safe deliver'd me.

VER. 10. Erubescant & conturbentur ve-

33 *Wherefore let all mine enemies*
confounded be with shame,
And that right soone and suddenly;
O Lord I crave the same.

I knew that all mine enemies
shall vexed be right sore,
And that thou wilt put them to flight,
from henceforth evermore.
For what long time they have possest,
they lost in little space,
Through operation of thy power,
and working of thy grace. (Christ,
With wrong they kept what thou sweet
by bloud hast dearly bought:
And thou a mighty Champion
hast turn'd their power to nought.
Lord, I therefore thy servant poore,
most earnestly do pray,
To guide my feet and steps aright,
in thy most holy way.
And that the fiend mine enemy,
who seeks me to devoure,
May never over my poore soule
have any strength or power.
But as by grace I am restor'd,
to favour thine againe;
So with that grace defend me Lord,
from everlasting paine. *Amen.*

hemeater omnes inimici mei convertantur & erubescant valde velociter.

Beati quorum. Psal. 32.

The first part.

Sing this as before.

O God I know by grace through faith
the sinner is made just,
Though we offend, yet justifi'd,
by grace through faith we trust.
2 Which grace & faith are thy good gift
which thou hast given us free,
And thorow them the works we do,
are made right good to be.
3 I therefore Lord my faults confesse
by help of heavenly grace,
And utterly my sins forsake,
and do them all deface;
4 Beseeching thee me to admit,
with those that blessed be,
And to forgive the trespasses,
which I have done to thee.
VER. 1. Beati quorum remissæ sunt iniquitates, & quorum tectæ sunt peccata.
5 *For blessed is the man indeed,*
whose wickednesse and sin,
Is cleane forgiven and covered,
as they had never bin.
6 I will not hide my sins from thee,
nor seek them to excuse;
But with my heart the same confesse,
and do my selfaccuse.
7 For, Lord, who goeth about to hide
his owne iniquity;

The

ou ſhalt the ſame make manifeſt,
that all the world may ſee.
hou wilt him ſtrip and naked make,
to his perpetuall blame,
nen he to judgement ſhall ariſe,
and live in endleſſe ſhame.

And therefore bleſſed is the man,
to whom thou Lord ſhalt ſay,
t impute thy ſins to thee,
nor to thy charge them lay.
He in whoſe ſpirit no fraud is found,
ſhall bleſſed be alſo,
d look what things he takes in hand,
ſhall proſper well, and grow.

VER. 2. Beatus vir cui non imputavit dominus peccatum, nec eſt in ſpiritu ejus dolus.

If I for ſin ſhould faine my ſelf
all ſorrowfull to be,
d were not ſo, then ſhould be found
both fraud and guile in me.
Or if I ſhould account my ſelf
a man that liveth juſt,
ving my conſcience ſtuft with ſin,
ſo full as may be thruſt;
There ſhould appear great fraud in me
for deep diſſembling ſo,
r why? in me no goodneſſe dwels,
as of my ſelf I know.
If ever any good were there,
it ſurely muſt be thine:
t as for ſins I many have,
and they by right are mine.

15 For

VER. 3. Quoniam tacui inveteraverunt oſſa mea clamando toto die.

15 *For while (O Lord) I held my peace,*
confeſſing not my crime,
My bones did waſte through daily plaints
I made from time to time.
16 My ſoule did feeble waxe, and faint
becauſe I held my peace;
But now I have my ſins confeſt
I feele her ſtrength increaſe.
17 I kept that back I ſhould have told,
or elſe excus'd the ſame,
And that I ſhould have cloſely kept,
did publiſh to my blame.
18 I hid the ſins that I have done,
and they remained ſtill,
And boaſted forth the good I did,
contrary to thy will. (wroug
19 Thus were the workes that I had
quite loſt with their reward,
And I among that ſort remaine,
whom thou doſt not regard.

VER. 4. Quoniam die ac nocte gravata eſt ſuper me manus tua, converſus ſum in ærumnam dum configitur ſpina.

20 *For day and night thy heavy hand*
upon me thou haſt laid,
And in my trouble was I turn'd,
when I was ſore afraid.
21 My tribulation ſcourged me,
my moiſture is made dry,
My very backbone ſtriken was,
that I began to cry.
22 My conſcience likewiſe ſtriken was
with prick of great remorſe,

A

d conſcience mine unquiet was,
till grace the ſame did force,
And make me knowledge all my fault
that I had done to thee:
us hath thy grace made me confeſſe
all mine iniquitie.

VER. 7. Delictum meum cognitum tibi feci, & injuſtitiam meam non abſcondo.

The ſecond part.

Ord, when againſt my ſelf I ſpake,
ſhewing what I had bin,
ou Lord forthwith didſt clean remit
my wickedneſſe and ſin.
So ſoone as I determin'd was,
no longer them to hide,
hou Lord ſtraightway forgaveſt me;
my faith the ſame hath tri'd.
And ere the voyce was in my mouth,
thine eare was in my heart,
hus hath thy mercy cleanſed me,
throughout in every part.
Thou art more ready to forgive,
than we are to confeſſe,
that we do our ſelves accuſe,
and ſhew our guiltineſſe.
ome blame the devill as cauſe of ſinne
ſome deſtiny do blame,
me others ſay, complexion theirs
cannot avoid the ſame:
But Lord, I leave ſuch vaine excuſe,
and with the Prophet ſay,

Dixi confitebor adverſum me injuſtitiam meam domino, & tu remiſiſti impietatem peccati mei.

It's

It's I (O Lord) that do offend,
it's I, I not deny;
7 It's I my ſelf that wrought this wo
through mine iniquity:
It's I (O Lord) and not the devill,
nor yet my deſtiny.
8 Yet by thy ſufferance, Lord, they m
only entiſe a man;
But to inforce, or him compell,
that do they never can.
9 Wherefore, good Lord, my ſickly ſ
to health againe reſtore,

VER 9. Pro hac orabit ad te omnis ſanctus in tempore opportuno.

For this ought all thy holy ones,
to pray in time therefore.
10 *This is the time in which thou wi*
give ear when we do call:
For after this no time there is,
thou wilt us hear at all.
11 This is the time, Lord, thee to ſe
while that thou maiſt be found.
This is the time thou wilt us hear,
and keep us ſafe and ſound.

Verumtamen in diluvio aquarum multarum ad eum non approximabunt.

12 *From rage of many water-floods,*
that with temptation flow;
And from the proud and wicked ſort,
with many troubles mo.
13 *Theſe ſhall no time approach to u*
to do us any harme;
For why? thy grace ſhall beat them b
by ſtrength of mighty arme.

14

4 Although amid this water floud
of ſurging waves of ſinne,
Ye toſſed be among the rocks,
yet are not drown'd therein.

5 *For thou, O Lord, art my refuge*
from troubles all that be,
nd though temptations of the world
about have compaſt me;

6 I not regard intticements theirs,
nor threats that they ſhall make,
or why? my faith aſſureth me,
that thou my part wilt take.

7 Thou Lord art only my defence,
my joy is all in thee,
ou ſhalt me compaſſe round about,
and ſafe deliver me.

8 The tabernacle of my ſoule
is round about me ſet
ith enemies, ſuch as do ſeek
mine hinderance and let.

9 But yet, O Lord, thy providence
ſhall me deliver ſtill,
nd from all dangers me defend,
after thy holy will.

Thou wilt informe and ſhew to me
the way that I ſhall go:
is life is but a pilgrimage
I paſſe in to and fro.
Of this way Lord, thou art the end
and marke whereat I ſhoot,

VER. 7. Tu es refugium meum a tribulatione quæ circundedit me.

Exultatio mea, eros me à circumdantibus me.

VER. 8. Intellectum tibi dabo, & inſtruam te in via hac quâ gradieris.

Grant that I may this voyage passe,
and foes of mine confute.
22 And in the running of my course,
my faith so strong may be,
That I may have one of those games,
of immortalitie.

Tribubo aperte [illegible] meas.

23 *Thus shall thine eye of strong defence*
on me be fixed sure,
And I with joy shall able be
this travell to indure. (fac
24 For Lord if thou should'st turne thy
or cast thine eye aside,
I should not able be to run,
nor labour this abide.

VER. 9. Nolite fieri sicut equus & mulus quibus non est intellectus.

25 *But should be as the horse and mule,*
that understanding want:
Such of thy grace, faith, and good work
both barren be, and scant.
26 They are too proud and scornefull e
thy laws to hold and keep,
The lusts and pleasures of the flesh
so lulleth them asleep.

In chamo & fræno maxillas eorum constringes qui non approximabunt ad te. VER. 10. Multa flagella peccatoris.

27 *But yet the mouths of such wild beast*
thou Lord, with bit and brake
Shalt snaffle them with chain and curb
that do thee so forsake.
28 *For great and many are the plagues*
of those that sinners be,
By meanes whereof a number, Lord,
are turned unto thee.

29 An

29 And thou, O Lord, that did'ſt them
for their correction, (plague,
Wilt alſo give them comfort great,
and conſolation.

30 *And he that truſteth in the Lord,*
he ſhall be compaſt in
With mercy and remiſſion
of all his former ſin.

Speranti autem in domino miſericordia circundabit. VER 11. Lætamini in domino, & exultate juſti.

31 *Be glad therefore ye righteous,*
and in the Lord rejoyce:
For he by grace hath made you juſt,
through his moſt loving choice.

32 Which were before ſtifnecked, proud,
now gentle, meek, and mild,
Not by your merits, but by grace,
as father to his childe.

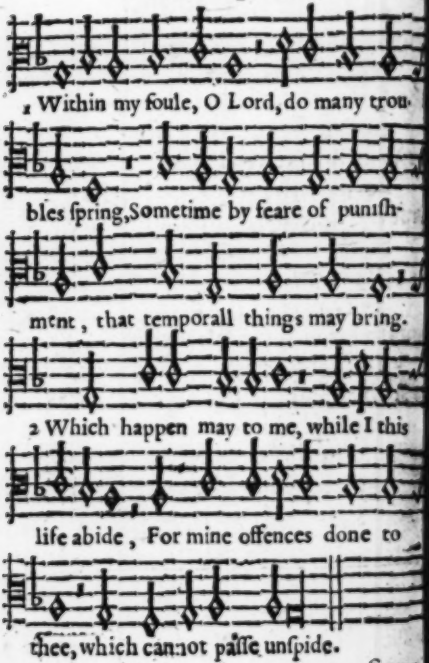
33 *All ye that be upright of heart,*
in God rejoyce alſo,
And to his will ſubmit your will,
in anguiſh paine and wo.

Et gloriamini omnes recto corde.

34 And as Saint Paul th'Apoſtle was
made glad in his diſtreſſe:
So Lord in all extremity,
grant me the like ſucceſſe. Amen.

Domine ne in furore. Pſal. 38.

The firſt part.



Some-

Sometime, O Lord, by feare
of ſickneſſe and diſeaſe,
Which here we ſuffer for his guilt,
that firſt did thee diſpleaſe.
Sometime againe by feare
of death that follow muſt,
Which in a time unlooked for
ſhall all conſume to duſt.
And laſt by fear, O Lord,
of everlaſting paine,
Which I by ſin have well deſerv'd,
therein for to remaine.
But yet, O bleſſed Lord,
when thou ſhalt angry be,
in furie thine correct me not,
nor poure thy wrath on me.
And though thy bow be bent
with arrow ſet therein,
And ready thou my ſoule to wound,
for my committed ſin:
Yet let thy mercy move
with ruth on me I crave;
Becauſe thou know'ſt I cannot give
the thing that I not have.
For thou muſt firſt me give,
ere I can give to thee:
For of my ſelf, and from my ſelf
comes but iniquitie.
Thine arrowes I confeſſe,
ſo deep have pierc't my heart,

VER. 1. Domine ne in furore tuo arguas me, neque in ira tua corripias me.

VER. 2. Quoniam ſagittæ tuæ infixæ ſunt mihi.

That medicine none, ne other craft,
can ſever them apart.
11 For if by craft I might,
theſe wounds make whole againe,
And ſo eſcape eternall death,
and everlaſting paine:
12 My fear ſhould be the leſſe,
my joy a great deal more:
But thou, O Lord, the leach muſt be,
for ſickneſſe mine and ſore.

Et confirmaſti ſuper me manum tuam.

13 *Thine hands thou haſt enforc't,*
ſo heavie upon me,
As death with dart I know right well,
cannot avoided be.
14 O death unto the man,
that ſubſtance hath at will,
How ſharpe and bitter is thy dart,
when thou com'ſt him to kill?

VVLG. Non eſt ſanitas in carne mea.

15 *Lord in my fleſh I feele,*
no health there is at all:
For when I thinke moſt ſure to ſtand,
I ready am to fall.
16 But bleſſed are thoſe men
which never did offend
In ſinfull luſts, but have themſelves
kept clean unto the end.
17 For in their ſoules they finde
great quietneſſe and reſt,
And every thing they take in hand,
doth turne unto the beſt.

8 But contrary to thoſe,
that ſpend the day and night,
In exerciſe of wickedneſſe,
and take therein delight.
9 For they in conſcience feele,
ſuch buſineſſe, broile, and ſtrife,
That for to thinke upon their ſin,
a hell is to their life.
10 O Lord, among thoſe ſort,
my ſelf have gone aſtray,
And from the face of anger thine, A facie iræ tuæ.
could never flee away.
11 Yet thou haſt ſuffered me,
and given me grace at laſt,
For to acknowledge all my faults,
and wicked life now paſt.
12 *My bones were void of reſt,* Non eſt pax oſſibus meis à facie peccatorum meorum.
by reaſon of my ſinne:
And all my body grieved was,
without, and eke within.
13 Sinne may well be compar'd,
unto a ſerpent vile,
Which with his body, head, and taile,
doth many one beguile.
14 For where the ſerpents head,
to enter doth begin,
There all the body with the taile,
a pace comes ſliding in.
15 The motion firſt to ſin,
unto the head apply,

And when the heart conſents thereto,
then is the body nie.
26 The fact once being done,
then is the ſerpents taile,
With head and body entred in,
where he muſt needs prevaile.

VER. 4. Quoniam iniquitates meæ ſupergreſſæ ſunt caput meum: & ſicut onus grave gravatæ ſunt ſuper me.

27 *For why? this ſerpent ſin,*
ſo high himſelf doth reare
Above mine head, the waight of whom
is more than I can bear.
28 And thus by ſufferance came,
by licence that I gave,
This ſerpents head into my ſoule
his entrance firſt to have.
29 For now hath he brought in,
his body, taile, and all;
And therewith doth ſurcharge my ſoule
that ſhe is like to fall.
30 The burthen is ſo great,
that many times (alas)
She is compell'd to do the thing,
ſhe would not bring to paſſe.
31 Too hard it is for me
this ſerpent to expell:
It muſt be thou, O mighty King,
the ſtrength of Iſrael.
32 Thou that the devils drav'ſt forth
out of the men poſſeſt,
Vouchſafe this ſerpent to expell,
and ſet my ſoule at reſt.

33 Th

3 Thy grace muſt worke in me,
to be contrite in heart,
And this from thee to me muſt come,
withouten my deſart.

4 *My bones corrupted are,*
and putrifi'd ſo ſore,
By reaſon of my follies paſt,
that woe is me therefore.

VER. 5. Putruerunt & corruptæ ſunt cicatrices meæ a facie inſipientiæ meæ.

5 The markes of mine old ſins
do rotten waxe againe,
And freſh and greene they do appear,
to further more my paine.

5 *By reaſon of my ſin,*
I am a wretch become,
Letting my minde on earthly things,
like beaſt both brute and dumbe.

Miſer factus ſum.

7 *And crooked am I made*
unto the very end,
The day throughout continually
with woe and grief I ſpend.

VER. 6. Et curvatus ſum uſque in finem, tota die contriſtatus ingrediebar.

8 Becauſe I am throwne downe,
and not compell'd thereto,
No violence did me enforce
thus wickedly to do.

9 It was my will which led
intelligence awry,
And that which reaſon willed me,
the ſame did I deny.

10 Will is the middle part,
Lord, of my ſoule I know:

And I my will for to exalt
did reason overthrow.

VER. 7. Quoniam mobi mei impletisunt illusionibus.

41 *Whereby my loines are full,*
that is, my flesh to say,
Repleat is with illusions,
that me deceive alway.
42 Ah wicked flesh of mine,
that doth my soule entise,
Thou hurtst thy self, offend'st my God,
by thy lewd exercise.

Non est sanitas in carne mea.

43 And by this lust of mine,
no health is in my flesh:
For sin my soule and body grieves,
still day by day afresh.
44 My soule tormented is,
by sight of minde uncleane,
My body weake and feeble brought,
through lust made bare and leane.

VER. 8. Afflictus sum & humiliatus sum nimis: Rugiebam gemitu cordis mei.

45 *Thus I afflicted sore,*
and weary low am brought,
And am a bondman unto sin,
in word, in deed, and thought.
46 This sin so settled is,
that it will not depart,
Which causeth me, *to roare and cry,*
with sorrow from my heart;
47 *O Lord, the great desire,*
that doth proceed from me,
And mourning much that I doe make,
not hidden is from thee.

VER. 9. Domine, coram te est omne desiderium meum, & gemitus meus à te non est absconditus.

48 Thy

48 Thy ſight is of great ſtrength,
for end thereof is none,
And be the diſtance ne're ſo far,
thy power and ſtrength is one.
49 Thy ſight, O God, attaines
to diſtance all that be,
And makes no change of more or leſſe,
as is with us we ſee.
50 *My heart is troubled ſore,*
my ſtrength is gone me fro,
Likewiſe the ſight of both mine eyes,
from me is gone alſo.
51 The tribulations great,
wherewith my ſinfull heart
Is vext, and troubled night and day,
about in every part:
52 Is, Lord, for fear of thee,
and of thy puniſhment,
Which thou ſhalt render unto mee,
for this my life miſpent.
53 O Lord, remove from me,
this cloudie miſt of mine,
And with thy grace and mercy mixt,
annoint my dusked eyne;
54 That I the way may ſee,
wherein thou haſt delight,
And in the ſame my ſteps direct,
to walke both day and night. Amen.

VER. 10. Cor meum conturbatum eſt, dereliquit me virtus mea, & lumen oculorum meorum, & ipſum non eſt mecum.

The

The ſecond part.

MY wretchedneſſe, O Lord,
is more than may be ſaid:
It's not alone the grief of heart,
that maketh me diſmaid:
2 Ne feebleneſſe of ſtrength,
depreſt with vices all,
Nor in the blindneſſe of my ſoule,
which ready is to fall.
3 But otherwiſe it comes,
and ſtill increaſeth more,
That is, where I thought comfort find,
is turned to my ſore.
4 *My friends and neighbours, Lord,*
in whom I put my truſt,
Againſt me all together ſtood,
and ſhew'd themſelves unjuſt.
5 *And they that ſtood me next,*
farre off gat them away,
And ſuch as waited for my life,
ſet on me as a prey.
6 The force of wicked fiends,
O Lord is very ſtrong:
No earthly power is like to theirs,
if thou them ſuffer long
7 To exerciſe their force
on ſinners all that be,
Not one among ten thouſand ſhall
be left alive to thee.

8 They,

PER. 11. *Amici mei & proximi mei adverſum me appropinquauant & aſtiterunt.*
PER. 12. *Et qui juxta me erant de longe ſteterunt, & vim faciebant animæ meam.*

They ſtudy to deceive,
by worldly pleaſure vaine,
nd joyes ſuch as the fleſh deſires,
to bring us endleſſe paine.

Theſe, Lord, have ſought for me,
and wrought me ill the while,
nd with deceitfull vanities
did daily me beguile.

o Lord, many times I feele,
when I thus tempted am,
uch pleaſures ſpring, I joy thereat,
not looking whence they came.

1 Or at the leaſt, O Lord,
I would not underſtand,
Ne ſee the ſnares for me were laid
to bring me under hand.

2 The pleaſures of the fleſh
ſo ſweet ſound in mine ear,
That what is ſpoken there againſt,
I liſt not for to hear.

3 But as one being deaf,
with ſilence paſſe away,
And as a man that dumbe is borne,
have not a word to ſay.

4 Indeed I muſt confeſſe,
my ſelf I have not ſought,
Nor ſpake againſt my wickedneſſe
in ſuch ſort as I ought.

5 But as one deaf and dumbe,
that ſin no time would blame,

Et qui inquirebant mala mihi, locuti ſunt vanitates, & dolos toto die meditabantur.

VER. 13. Et ego tanquam ſurdus non audiebam, & ſicut mutus non aperiens os ſuum, VER. 14. Et factus ſum ſicut homo non audiens & non habens in ore ſuo redargutiones.

Ne

Ne open would mine ears to heare,
how to avoid the same.
16 Yet true it is, O Lord,
let man his faults confesse,
With sighs and sorrow from his heart,
he did thy lawes transgresse.
17 Yea let him do his best,
and satisfaction make;
And yet if he be voide of hope,
thou wilt him sure forsake.
18 For Judas sorrow made,
when he had thee betraid,
And did restore the silver back,
and downe againe it laid.
19 He openly confest,
he sinned grievously,
In that he had falsly betraid,
the innocent to die:
20 And wanting hope, we see,
into despaire he fell,
And hang'd himself upon a tree,
among the ravens to dwell.
21 Hope is the gift, O Lord,
that from thy grace proceeds, (love,
And grace brings faith, and faith brings
from whom springs fruitfull deeds,
22 *And for because that I*
did alwayes hope in thee,
Thou wilt me hear, O Lord my God,
and safe deliver me.

VER. 15. Quoniam te domine speravi, tu exaudies me domine Deus meus

23 My

My hope is firmely fixt,
and cannot be remov'd;
cauſe thy grace aſſureth me,
my faith is not diſprov'd.
Thus have I ſaid, O Lord,
leſt any time at all,
ine enemies ſhould over mee,
triumph to ſee me fall.
For whiles my feet did ſlide,
againſt me much they ſpake,
hat is to ſay, whiles my deſires,
the way to ſin did take:
And were from thee remov'd,
to follow lothſome luſt;
hen did mine enemies rejoyce,
to ſee me in the duſt.
But Lord, I me ſubmit,
unto thy diſcipline,
nd meekly take correction thine,
for old offences mine.
And have my ſelfe prepar'd,
unto the whip of paine,
hereby my griefe and dolour may,
ſtill in thy ſight remaine.
And Lord thou knoweſt of old,
there is no good in me;
ot one man good upon the earth,
not one ſeekes after thee.
Among thy choſen ſort,
unfaithfulneſſe was found,

VER. 16. Quia dixi ne quando ſupergaudeant mihi inimici mei, & cum commoventur pedes mei, ſuper me magna loquuti ſunt.

VER. 17. Quoniam ego in flagella paratus ſum, & dolor meus in conſpectu meo ſemper.

Like-

Likewiſe among thy Angels bright,
were thouſands caſt to ground.
31 Then how much more, (alas)
of wretches ſuch as I,
That dwell in houſes made of clay,
muſt ſinne continually?

VER. 18. Quoniam iniquitatem meam annunciabo, & cogitabo pro peccato meo.

32 *I will confeſſe to thee,*
all mine ungodlineſſe,
And for my ſins will take more thought
than any can expreſſe.
33 And yet, O Lord, thy grace
muſt worke this good in me,
By which I ſtedfaſtly beleeve,
I choſen am to thee.
34 For now by grace I minde
my ſinfull life t'amend,
And unto vertue will applie
my ſelf unto the end.
35 I ſee the follies paſt,
wherein I tooke delight,
To be both vile, wicked, and naught,
and odious in thy ſight.

VER. 19. Inimici autem mei vivunt & confirmati ſunt ſuper me, & multiplicati ſunt qui oderunt me iniqua.

36 *And though my foes doe live,*
and over me made ſtrong;
And they which hated me are great,
and do me treble wrong:
37 No marvell it's, O Lord,
for why? they mightie be,
And are, except thy grace aſſiſt,
too ſtrong alway for me.

38 They

8 They have long time deviſ'd,
deceitfull crafty gins,
nd by the ſame have overthrowne
the ſtrongeſt in their ſins.
9 If any time I flee,
repentance for to finde,
hen one of theſe malicious ſpirits,
aſſaileth ſtraight my minde.
0 And with devices new,
and frauds that be unknowne,
e craftily doth me ſubdue,
and ſo makes me his owne.
1 *Thus Lord when I am bent,*
thy goodneſſe to purſue,
ine enemies do me detract,
and breed my bane anew.
2 The wicked fiend (alas)
doth many times me grieve:
he world alſo doth follow me
the daies I have to live.
3 The fleſh doth me provoke,
with luſt both lewd and nought:
hus by theſe three mine enemies
I am in thraldome brought.
4 *Yet, Lord, forſake me not,*
ne let thy grace depart,
eſt that mine enemies unwares,
do thorow pierce mine heart.
5 And though ſometime, O Lord,
thy preſence thou withdraw,

VER. 20. Qui retribuunt mala pro bonis detrahebant mihi, quoniam ſequebar bonitatem.

VER. 21. Ne derelinquas me Domine Deus meus, ne diſceſſeris à me.

Whereby

Whereby the fiend may entrance make,
and bring me more in awe.
46 Yet Lord, thy grace reſtore,
to me poore wretch againe,
That I thereby may him reſiſt,
to make his travell vaine.

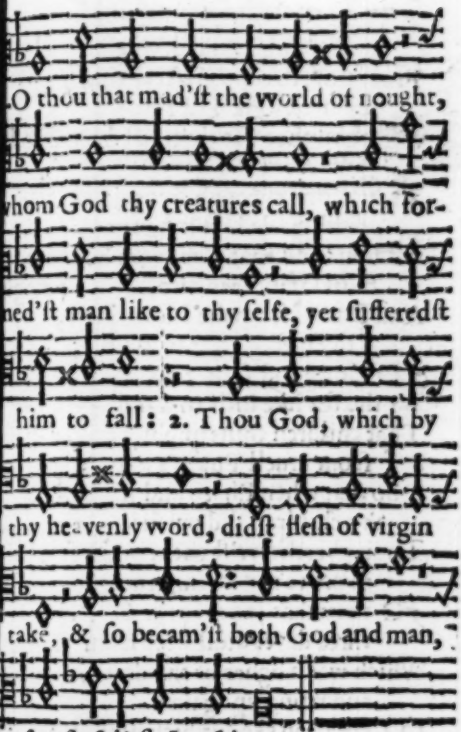
VER. 10. Intende in adjutorium meum domine deus ſalutis mez.

47 *Give heed therefore my God,*
which art my help and health,
Whoſe mercy & whoſe goodnes ſhew'
is to my ſoule chiefe wealth.
48 Give temporall health, O Lord,
as unto thee ſeemes beſt,
And to my ſoule thy ſaving health,
in heaven with thee to reſt. Amen

Miſerere

The first part.

Miserere mei. Psal. 51.



3 O Lord thou ſaweſt when man by ſ
to hell is overthrowne,
Didſt meekly ſuffer death on croſſe,
to have thy mercy knowne:
4 Thou God which didſt thy Patriar
and fathers old divine,
From time to time preſerve and keep
by mercy great of thine.
5 O thou that Noah keptſt from flou
and Abraham day by day,
As he along through Egypt paſt,
didſt guide him in the way.
6 Thou God that Lot from Sodoms
didſt ſafely keep alſo, (plag
And Daniel from the Lions jaws,
thy mercy great to ſhow.
7 O thou good God that didſt divide
the ſea like hills to ſtand,
That children thine might thorow pa
from cruell Pharo's hand;
8 So that when Pharo and his hoſt,
thy children did purſue,
Thou overthrew'ſt them in the ſea,
to prove thy ſaying true.
9 O thou that Jonas in the fiſh,
three dayes didſt keep from paine,
Which was a figure of thy death,
and riſing up againe.
10 I ſay, thou God, which didſt preſerve
amidſt the fiery flame,

Th

he three young men, which ſung therin
the glory of thy name.

Then God have mercy on my ſoule,
thy goodneſſe me reſtore,
nd for thy mercies infinite,
thinke on my ſins no more.

O Lord, the number of my ſins,
is more than can be told,
herefore I humbly do deſire;
thy mercies manifold.
For ſmall offence thy mercies all,
may ſoone ſmall faults ſuffice:
t I, alas, for many faults,
for greater mercy cries.
And though the number of my ſins
ſurpaſſe the ſalt ſea ſand,
d that the filth of them deſerve
the wrath of thy juſt hand:
Yet do thy mercies far ſurmount
the ſins of all in all:
ou wilt with mercy us relieve,
for mercy when we call.
Right well I know man hath no
o much for to tranſgreſſe, (power
thou with mercy may'ſt forgive,
through thine almightineſſe.
I do confeſſe my faults be more
than thouſands elſe beſide,
re noiſome and more odious,
more fouler to be tride,

VERS. Miſerere mei Deus ſecundum miſerecordiam tuam, & ſecundum multitudinem miſerationum tuarum dele iniquitatem meam.

18 Than ever was the lothſome ſwi
or menſtruall cloth beraid,
To thinke thereon my wofull ſoule,
(alas) is yet afraid.
19 Wherefore good Lord, do not be
how wicked I have bin,
But waſh me from my wickedneſſe,
and cleanſe me from my ſin.
20 The Iſraelites being defil'd,
durſt not approach thee nie,
Till they their garments and themſ
had waſhed decently.
21 The prieſts eke cleanſed alſo w
ere they thy face would ſee,
Elſe had they periſht in their ſin;
ſuch, Lord, was thy decree.
22 (Alas) how much more need I t
to crave while I am here,
To waſh my foule and ſpotted ſoule
that it may cleane appear?
23 Polluted cloaths with filth diſtai
do many waſhings crave,
Ere that the launder can obtaine,
the thing that he would have.
24 My ſoule likewiſe (alas) doth n
thy many dews of grace,
Ere it be cleane: for cankred ſin,
ſo deep hath taken place.
25 The Leproſie that Naman had,
could not be done away.

VER. 9. Amplius lava me ab iniquitate mea, & a peccato meo munda me.

ll he ſeven times in Jordan floud
had waſht him day by day.
How many waters need I then
for to be waſhed in,
r I be purged faire and cleane,
and cleanſed from my ſin?
But, Lord, thy mercy is the ſoape
and waſhing lee alſo,
hat ſhall both ſcoure & clenſe the filth
which in my ſoule doth grow.
Why ſhould I then (alas) deſpaire
of goodneſſe thine to me,
hen that thy juſtice willeth me,
to put my truſt in thee?
Thy promiſe Lord thy mouth hath
which cannot be but true, (paſt,
hat thou wilt mercy have on them,
that turne to thee anew. (paſſe,
I know when heaven and earth ſhall
this promiſe ſhall ſtand faſt;
herefore unto thy Majeſtie,
I offer now at laſt
An heart contrite and ſorrowfull,
with all humility,
heinous ſin by it conceiv'd,
through mine iniquity.
I doe acknowledge all my faults,
my ſins ſtand me before,
ave them in remembrance, Lord,
and will for evermore.

VER. 3. Quoniam iniquitatem meam ego cognoſco, & peccatum meum contra me eſt ſemper.

33 Becauſe

33 Becauſe thou ſhouldſt the ſame for
I ſtill do thinke thereon,
And ſet it up before my face,
alwayes to look upon.

VER. 4. Tibi ſoli peccavi, & malum coram te feci.

34 *Againſt thee only have I ſinn'd,*
and done ill in thy ſight;
In whom it lies to puniſh me,
or to forgive me quite.

35 But ſure my hope is firmely fixt,
that thou wilt me forgive:
For with thine honour ſhall it ſtand,
to ſuffer me to live:

Juſtificeris in ſermonibus tuis, & vincas cum judicaris.

36 *That all the world doth witneſſe t*
a judge moſt juſt to be,
For that thou wilt thy promiſe keep
to all that truſt in thee:

37 That is, our ſins thou wilt remit,
and clean forget them all,
And bend thine ears unto our plaints,
when we upon thee call.

The ſecond part.

O Lord conſider with thy ſelfe
what metall I poſſeſſe:

VER. 5. Ecce enim in iniquitatibus conceptus ſum, & in peccatis concepit me mater mea.

Behold in ſinne I was conceiv'd,
and borne in wickedneſſe.

2 From Adam firſt this ſin was draw
whereby I am made prone
To doe the ill ſhould thee offend,
and let the good alone.

3. Y

Yea, many a time I am ſo drawne
to do I would not do,
And that I would I leave undone,
for want of might thereto.
Such is, O Lord, the ſtrength and force
of my concupiſcence,
But yet of greater force than this,
is Lord thine indulgence.
For thou wilt mercy ſhew to them,
that mercy do require,
And wilt not turne thy face from ſuch
as mercy do deſire.
Surely of honour more is thine,
through pity men to ſave,
Than by thy juſtice to condemne
ſuch as deſerved have.
Therefore, O Lord, receive me now,
which do my ſelf accuſe,
To th'end thou ſhouldſt my ſins forgive,
and all my faults excuſe.
O Lord, I do not hide my ſins,
but ſhew them unto thee,
Becauſe thou ſhouldſt thy mercy grant,
as thou haſt promis'd me.
For never yet thou haſt been found,
in any word unjuſt,
Ne canſt thou now begin at me,
ſince that in thee I truſt.
1 *Thou Lord haſt ever loved truth,*
and truth thou art moſt ſure,

VER. 6. Etenim veritatem dilexiſti.

Thou art the very verity,
for ever to endure.
11 Thou promiſedſt to Abraham,
his ſeed to multiply,
Even as the ſtars, and as the ſand
that in the ſea doth lye.
12 To Iſaac and to Jacob eke,
like promiſe didſt thou make,
And thou the ſame performed haſt,
for this thy promiſe ſake.
13 Thou promiſedſt to Joſua,
to ſtrength him with thy hand,
And ſo he ſlew the Cananites,
and did divide their land.
14 To Gideon thou promiſe mad'ſt,
that he ſhould ſet at large
The Iſraelites which were in thrall,
and in their enemies charge.
15 When Ezechias lay ſore ſick,
and well nigh at deaths doore,
Thou promiſedſt him his health agai
to live fifteen years more.
16 Thus haſt thou kept thy promiſes
to thouſands elſe beſide,
Who have repoſed truſt in thee;
thou haſt no help denide.
17 Even ſo good Lord, thy promiſe k
with me that am unjuſt.
A ſcabbed ſheep, one of thy flock,
and overcharg'd with luſt.
18 Wh

8 Which of long time have run aſtray,
the time ſince I was borne,
et now return'd with heavie heart,
that's with repentance torne.
9 Thus hath thy grace now called me,
with mercy of thy hand,
nd what thy will and pleaſure is,
by grace I underſtand.
Thou haſt revealed unto mee
the things that be unknowne,
he ſecret points of wiſedome thine
thy grace to me hath ſhowne.
Incerta & occulta ſapientiæ tuæ manifeſtaſti mihi.
1 Thy myſteries that hidden were
within thy ſacred word,
hou haſt to us made manifeſt,
by Jeſus Chriſt our Lord.
2 I am now fed with bread of life,
that ſhall mine hunger ſlake,
nd from dame wiſedoms watry ſprings,
my drinke I often take.
3 Now wiſdom hath caſt out her floud,
the plants all watred be,
nd ſtill ſhe ſeekes to lighten thoſe
that put their truſt in thee.
4 Of this her floud S. Paul did drinke,
and he was taught thereby
y wiſedome, Lord, which ſecret was,
and hidden long did lie:
5 As thou to him didſt manifeſt
by thy free ſpirit before,

Which ſearcheth out the very depth,
of ſecrets thine and ſtore.
26 Of this, Lord, part I taſted have,
through mercy ſhew'd to me,
And am now taught by them to k
mine owne infirmitie.
27 And by it am I taught likewiſe
thy goodneſſe for to know,
Beſeeching thee this work begun,
may never part me fro.
28 So that the light which kindled i
in me by thy great grace,
May ſo increaſe, as darkneſſe, Lord,
may never more take place.

The third part.

VER. 7. *Aſperges me domine hyſſopo, & mundabor: lavabis me & ſupra nivem dealbabor.*

With Hyſope, Lord, beſprinkle me
and cleanſe me from my ſin:
More whiter then ſhall I be made,
than ever ſnow hath bin.
2 Thou didſt command this herb wit
a ſprinkle for to be, (blo
To ſprinkle ſuch as cleanſed were
from loathſome leproſie.
3 A bundle of this herb, O Lord,
thou didſt command alſo
To dip in bloud of ſimple ſheep,
and therewithall to ſhow,
4 Upon the doore-poſts of the houſe,
the ſlayer might it ſee,

Whe

hereby the plague might ſhun the place
and from thy people flee.
Theſe unto us do repreſent
the bloud of thy deer ſon,
ithout the which no man is clean,
what ever can be done.
And he that markes his ſoul therewith,
and puts his truſt therein,
he ſlayer hath no power to hurt
nor plague him for his ſin.
If with this grace thou ſprinkle me,
I ſhall be white, I know,
nd though as bloud my ſins appear,
they ſhall be like the ſnow.
Yea though my ſins as purple were,
or as the skarlet dye,
hy grace ſhall make them as the wool,
t'appear before thine eye.
Then ſhall I hear the words of joy,
of gladneſſe ſo likewiſe,
hat Nathan to king David ſpake,
whom thou didſt not deſpiſe.
That is, my ſins are now put out,
what ever I have done,
nd are forgiven me quite and cleane,
by Jeſu Chriſt thy Sonne.
Then thal I hear the words Chriſt ſpake
to him the palſie had,
y Son, thy ſins are thee forgiven,
ariſe, goe home, be glad.

VER. 8. Auditui meo dabis gaudium & lætitiam.

12 Then ſhall I hear thee alſo ſpeake
by inſpiration,
Whereby I ſhall be comforted
in tribulation.

Et exultabunt oſſa quæ confregiſti.

13 Yea Lord, *the bones thou broken haſt*
ſhall then againe rejoyce,
Through working of thy heavenly gr
and ſweetneſſe of thy voice.
14 That is, the powers of my ſweet ſo
whom ſin ſo weak hath brought,
Whereby it wanted power to worke
the good it long time ſought,
15 Shall then recover that was loſt,
and be reviv'd againe,
And through the quickning of thy ſp
ſin ſhall no more remaine.

VER. 19. Averte faciem tuam a peccatis meis, & omnes iniquitates meas dele.

16 Wherfore, *thy face turn from my ſ*
and wipe my faults away,
And eke all mine iniquitie,
moſt humbly I thee pray.
17 I meane the face of Juſtice thine,
wherewith thou do'ſt behold
The ſins we daily do commit,
to puniſh manifold.
18 This face, good Lord, turne thou f
and from the faults I make :
And them forget, and me forgive,
for thy great mercies ſake.
19 But Lord, the face of mercy thine,
from me turne not away,

ut therewithall behold me ſtill,
and help me day by day.
o For what am I if that thy grace
thou take away from me?
bondman under ſin and death,
and caſt away of thee:
1 And every man thy grace that wants,
ſhall have a heart of ſtone,
s Pharo had, after thy grace
departed was and gone.
2 He ſhall both ſee and hear indeed,
yet ſhall be deaf and blinde,
is ears and eyes ſhall ſtopped bee,
the truth he ſhall not finde.
3 His heart likewiſe ſhall frozen bee,
or as the ſtony wall,
e ſhall the creatures like and love,
and love not thee at all.
4 Yea ſuch a heart, O Lord, in me
long time hath taken place,
hich no way can be mollified,
but by thy ſpeciall grace.
5 Wherefore I pray thee heartily,
remove this heart from me:
nd, Lord, in me a new heart make,
that flexible may be.
6 A fleſhly heart both ſoft and meek,
an heart that I may know
hou art the Lord, without whoſe grace
no goodneſſe I can ſhow.

VER. 10. Cor mundum crea in me Deus.

Et ſpiritum rectum.

27 This grace it is that muſt revive
a right ſpirit, Lord, in me.
My ſpirit through ſin is crooked made,
and loathſome for to ſee.

Innova in viſceribus meis.

28 *Make it upright therefore to be,*
and that decline it may
From worldly pleaſures light and vain
that vaniſh ſoone away.
29 Vouchſafe, O Lord, to heavenly thing
my ſpirit may aſpire,
And with thy grace repleniſht be,
moſt humbly I deſire.
30 Let neither yet adverſity,
nor worldly wealth alſo,
Pluck downe my ſpirit nor hinder it,
where it deſires to go.

VER. 11. Ne projicias me facie tua, & ſpiritum ſanctum tuum ne auferas à me.

31 *Ne caſt me off at any time,*
from preſence of thy face,
Ne take from me thy holy ſpirit,
O Lord in any caſe.
32 My ſins, good Lord, behind thee caſt
there ever to remaine:
But caſt not me from thy ſweet face,
as thou didſt wicked Cain.
33 Nor from thy favour caſt me ſo,
as thou didſt caſt king Saul,
For if that I thy preſence loſe,
I cannot chuſe but fall.
34 O Lord how ſweet and gratious,
is this thy ſpirit moſt pure?

t leadeth him that loveth thee,
where righteous folke endure.
5 Grant Lord, that th is thy holy Spirit
may dwell within me ſtill,
And me confirme in righte ouſneſſe,
according thy will.

The fourth part.

O *Lord my God reſtore to me*
thy ſaving health againe,
And ſtabliſh me with thy chief ſpirit,
that it may ſtill remaine.
2 My ſins, O Lord, have been the cauſe
that I thy grace did want:
And when thy grace departed was,
I found thy Spirit ſcant.
3 The loſſe whereof did grieve me much,
and by the ſame I found
All goodneſſe gone, all wickedneſſe
within me to abound.
4 For light and darkneſſe may not be
at one time in one place:
No more may ſin and wickedneſſe
aſſociate be with grace.
5 Wherefore the greatneſſe of my loſſe
hath made my grief the more,
And where in ſin I had delight,
I now repent it ſore.
6 Behold therefore moſt mighty God,
mine inward grief of mind,

VER. 12. Redde mihi lætitiam ſalutaris tui, & ſpiritu principali confirma me.

And of thy goodneſſe me reſtore
to that I cannot find.
7 I meane thy ſacred holy Spirit,
which I through weakneſſe loſt,
Mine enemies were ſtrong and fierce,
and cruelly me toſt.
8 So that my ſoule too feeble was,
their power for to withſtand:
Good Lord, in grace yet once againe,
confirme me with thy hand.
9 And let thy ſpirit no more depart,
no Lord, not when I die,
But that it may ſtill with my ſoule
remaine continually.

VER. 13. Docebo iniquos vias tuas & impiiad te convertentur.

10 *Then ſhall I ſtedfaſtly inſtruct*
the wicked in thy way,
Whereby to thee they may returne,
that long have gone aſtray.
11 I will my ſelf put forth, O Lord,
to ſinners all that be,
As an example them to cauſe
for to remember thee.
12 I will not ceaſe for to declare
thy juſtice every where,
And of thy judgement bring them all
in terror and in fear.
13 And then I will againe extoll
thy mercies over all,
To pluck them from deſpairing, Lord,
leſt any therein fall,

14 Th

4 Thus ſhall I able be to do,
being confirm'd in thee,
By working of thy holy ſpirit,
which thou ſhalt put in me.
5 Thy ſervant Moſes was afraid,
to go on meſſage ſent,
Till thou promis'd to be with him,
when he to Pharo went.
6 After which time he doubted not,
but forth went on his way,
Accompliſhing thy holy heſt,
as thou didſt bid him ſay.
7 The ſeventy elders of the hoſt
to thee whom Moſes brought,
Till part of Moſes ſpirit they had,
were able to do nought:
8 But after that, they propheſi'd,
and did thy people guide,
And ruled them with righteouſneſſe,
and truth on every ſide.
9 Lord, Peter at a womans voyce,
thy ſweet Son Chriſt denaid,
And ready was him to forſake,
he was ſo ſore afraid.
10 Untill that thou revivedſt him
with this thy ſpirit of grace:
Yea, Lord, thy Sons Apoſtles all,
were bidden for a ſpace,
11 To bide within Jeruſalem,
in prayer and in love,

Till

Till they were with thy holy spirit
fulfilled from above.
22 Wherefore send down thy holy spi
in me the same to be:
VER. 141. Libera me de sanguinibus deus, deus salutis mez. *And from the guiltinesse of bloud*
good Lord deliver me.

The fift part.

THou God that God art of my health,
deliver me I pray,
From sin that I committed have,
against thee day by day.
2 A multitude of sins there be,
from flesh and bloud that grow,
Which I through my concupiscence,
have daily done I know.
3 And this corruption is in me,
by nature as I finde;
For what is he can make that cleane,
that is uncleane by kinde?
4 How can a man of woman borne,
be cleane I faine would know:
The child that is but one day old,
yet is unclean also.
5 Thus flesh and bloud such works bri
as aye corrupted be,
And therefore cannot heaven enjoy,
ne dwell and raigne with thee.
6 Upon corrupted nature mine,
O Lord poure forth thy grace,

And from theſe blouds deliver me,
and all my ſins deface.
7 Then Lord ſhall I be purged cleane
from all my wickedneſſe.
Which grant good Lord, *ſo ſhall my tongue exalt thy righteouſneſſe,* Et exaltabit lingua mea juſtitiam tuam.
8 In that thou mercy ſheweſt to me,
being a wicked man,
Giving me grace penſive to bee,
my grievous ſins to ſcan.
9 Making me juſt that am unjuſt,
wherein thou God art found,
In mercy, truth and righteouſneſſe,
moſt perfect, ſure and ſound,
10 But yet O Lord before my tongue
thy righteouſneſſe can raiſe,
*My lips and mouth thou open muſt,
whereby to ſhew thy praiſe.* VER. 17. Domine labia mea aperies, & os meum annunciabit laudem tuam.
11 For elſe unſeemely praiſe will be,
where lips be linkt with ſin,
And where the minde with wickedneſſe
is ſtuffed full within.
12 Good Lord, the Prophet Eſay,
when he thy glory ſaw,
Confeſt his lips to be unclean,
and therefore ſtood in awe.
13 Untill ſuch time as Seraphin
thou ſentſt with burning coale,
His lips to touch, and therewithall,
he by and by was whole.

14 I meane that his unrighteouſneſſe,
was then forgiven quite,
And all his ſin and wickedneſſe
was clean put out of ſight.
15 O Lord my God, in ſuch a ſort
vouchſafe my mouth to touch,
That I thy glory may ſet forth,
to little and to much.
16 *To offer ſacrifice to thee,*
for offerings burnt were vaine,
No pleaſure, Lord, thou haſt in them,
nor ought in them remaine.
17 They were but figures of that thing,
which now to paſſe is come,
That is, the lively ſacrifice
of Jeſus Chriſt thy Son.
18 To offer gold to thee, O Lord,
or treaſure of the land,
It needeth not, ſith all the world
is thine, and at thy hand.
19 And yet I will not empty come,
but offer unto thee
An humble ſpirit with heart contrite,
for mine iniquitie.
20 *This ſacrifice, O Lord, I know*
thou wilt no time deſpiſe,
But it behold, and looke thereon,
with thy moſt gratious eyes.
21 And Lord for that there nothing
be left behind in me,

VER. 16. Quoniam ſi voluiſſes ſacrificium, dediſſem: utiq; holocauſtis non delectaberis.

VER. 17. Sacrificium Deo ſpiritus contriſtatus, & cor humiliatum Deus non deſpicies.

(ſhould
Bod

Both body, soule, and all their powers,
I offer unto thee.
22 And as a lively sacrifice,
as Ezechias did,
Such time as he thy favour got,
and health recovered.
23 The same did Mary Magdalen
offer in humble sort,
The theefe also upon the crosse
to his endlesse comfort.
24 Great numbers more unspeakable,
by this thy favour wan:
And I through grace now penitent,
although a sinfull man,
25 Do claime no lesse of mercy thine,
for to be shew'd to me,
Because thou art as then thou wast,
and evermore shalt be.
26 *To Sion, Lord, likewise shew forth*
thy favour and thy grace,
That is, unto thy faithfull flock
disperst from place to place.
27 Such as depend on thee alone,
and do themselves forsake,
Upon the walls of this thy fort,
thou Lord must undertake.
28 Watchmen to set continually,
the same for to defend,
Lest that the enemies unawares
bring all to wofull end.

VER. 18. Benigne fac Domine in bona voluntate tua. Sion.

29 Thou

29 Thou knoweſt, O Lord, of what ſmall
mankind hath ever bin, (for
Since firſt our father Adam fell,
when he committed ſin.
30 Help us therefore moſt mightie God
ſo with thy heavenly grace,
As we in building Sion here,
by faith may ſee thy face.
31 So ſhall we then through mercy thine
be ſquared ſtone meet found,
Vt ædificentur muri Jeruſalem. *To building of Jeruſalem,*
whoſe walls do ſtill abound,
32 With lively ſtones of thy true Church
here militant on earth:
Where thine elect ſtill offer ſhall,
while thou ſhalt ſpare them breath.
33 Such offerings burnt as thou beſt lov'ſt
which is of thanks and praiſe,
We ſhall not ſpare the ſame to do,
while life ſhall length our dayes.
Sacrificium Juſtitiæ. 34 *This ſacrifice of juſtice is*
which all thy creatures crave,
To give the ſame only to thee,
moſt worthy ſo to have.
VER. 19. Tunc acceptabis oblationes & holocauſta: tunc imponent ſuper altare tuum vitulos. 35 This is the bullocks of our lips,
whereof the Prophet ſayes,
We ſhall with lips unto thy Name
confeſſe moſt condigne praiſe.
36 *Which ſhall to thee accepted be,*
ten thouſand times much more,

That

han were the bullocks great and fat,
offred in time before.
Lord grant we may in number be
of thine elected ſort,
hich ſhall this ſacrifice preſent,
unto our ſoules comfort.
And that as burning incenſe ſweet,
thou wilt receive the ſame
pon thine altar, which is Chriſt,
our meane for ſin and blame. Amen.

Domine exandi. Pſal. C I I.

The firſt part.

O Bleſſed and moſt mighty God,
of grace the fountaine ſpring,
Of mercy great and plentifull,
moſt rich in every thing:
Thy bleſſed Son in power with thee
is even the ſame thou art,
In wiſedome, knowledge, and mercy,
alike in every part.
Thou didſt not ſpare him downe to (lend,
from heavenly throne above,
To ſuffer death, mankinde to ſave:
ſo ardent was thy love.
Thou mad'ſt himpoore, was rich before,
to make us rich thereby:
For now is he made one with us,
through power of Deity.

Sing this to the tune of the 51. Pſal.

5 Good

VER. 1. Domine exaudi orationem meam, & clamor meus ad te veniat.

5 *Good Lord my prayer harken to,*
and let my dolefull cry
Come unto thee, and pierce the ears
of thy high majeſty.
6 Shew forth, O Lord, thy countenance
of delectable ſhow,
And with the eyes of pity thine
ſome favour on me throw.

VER. 2. Non avertas faciem tuam a me, in quacunq; die tribulor, inclina ad me aurem tuam.

7 *And in the day of trouble mine*
thine ear bow downe to me,
And turne not thou thy face away,
when I ſhall call on thee.
8 But chiefly at the point of death,
give ear and me defend,
And let thy grace procure and worke
in me a joyfull end.

In quacunque die invocavero te, velociter exaudi me.

9 *In whatſoever day I call,*
O Lord, with ſpeed give ear,
And me deliver from the griefs
of troubles, and of fear.
10 In ſpeedy calling on thy Name,
O Lord, thou tak'ſt delight;
And anſwer thine more ready is,
than any may recite.
11 Wherfore in haſte make ſpeed, O Lord,
in hearing when I pray,
As I by need am driven to crave
thine aiding help and ſtay.
12 For why? the time of life is ſhort
that I have here to bide,

An

nd am uncertaine of the time
when time from me ſhall ſlide.
3 At firſt thou Adam didſt endue,
when he created was
Vith life of immortality:
but ſin brought death (alas.)
4 Which death from him is due to us
that beareth life this day:
o that my dayes liks to the ſmoake
conſume and waſte away.
5 Age overtaketh youth, I ſee,
and youth by ſtealth doth flie,
As doth the ſmoake vaniſh away
aloft under the skie.
6 Yea many a time it chanceth ſo,
yer age comes us upon, (make,
That death by ſtroke ſuch wound doth
that life with ſpeed is gone.
7 Thus paſſeth forth my time of life,
more ſwifter, I may ſay,
Than is the ſhip good under ſaile,
or Eagle after prey.
8 *My bones are waxed verie dry,*
as is the firebrand,
Or as the pot of clay which doth
in flaming furnace ſtand.
9 As bones of mine do well ſuſtaine
the fleſh the body keeps,
So doth the powers of ſoule ſuſtaine
the ſoule that never ſleeps.

VER. 5. Quia defecerunt ſicut fumus dies mei.

Et oſſa mea ſicut cremium aruerunt.

10 Which

20 Which being moistned with thy grace
shall quick and lively be,
And able for to worke those works
most pleasant unto thee.
21 But if thy grace be still withdrawn
then all shall drie remaine;
Both body, soule, and all their powers
in everlasting paine.

VER. 4. Percussus sum ut fœnum, & aruit cor meum.

22 *Full well may men be likened to*
the grasse or withered hay,
My heart is stricken with remorse,
because I went astray.
23 So long as man by gift of grace
doth live and worke aright,
So long is he green flourishing,
and lively in thy sight.
24 But when that sin makes entry in,
which maketh man to fall,
Then by and by he withereth,
and barren is withall.

Quia oblitus sum cōcedere panem meum.

25 *I have forgot my bread to eat,*
that thou to me didst give,
Which is thy holy sacred word,
by which my soule doth live.
26 And I have eaten of the fruit
of the forbidden tree,
And tasted have of sin and death,
and brought thy wrath on me.
27 Wherefore my leaves wither away
my fruit falls on the ground,

An

nd as a barren tree am left
unperfect and unſound.
8 The fearfull voice of ſentence thine,
for mine offences done,
oth cauſe me mourn, lament and grone
my time yet for to runne.
9 *And with my voice of mourning mind,*
my bones have cleaved hard
nto *my fleſh*, and ſticke ſo faſt,
that nothing I regard.
10 *Thus like unto a Pelican,*
I draw my ſelfe alone,
nd call to minde my grievous crimes,
and do the ſame bemone.
11 The Pelican as ſome report,
her harmeleſſe birds doth kill,
nd three dayes after mourneth ſhe,
and is unquiet ſtill.
12 Then with her beak her breaſt ſhee
till bloud guſh out amaine, (plucks,
Which ſhe lets drop upon her young,
till they revive againe. (oirds,
13 Thus, Lord, doe I with my ſweet
which are my works through grace,
y ſin committed I them kill,
and do them all deface.
14 But yet by prayer for thy grace,
which ſprings of grace indeed,
Theſe ſaid dead works are quicke againe
my ſickly ſoule to feed.

VER. 9. A voce gemitus mei, adhæſit oſ meum carni meæ.

VER. 10. Similis factus ſum Pelicano ſolitudinis.

35 And

35 And Adam as a Pelican,
touching ſome propertie:
For through his ſin he ſlew the birds,
came of his progenie.
36 And dead he had remained ſtill,
had not ſweet Chriſt thy Son
Shed forth his bloud, us to revive,
by mercy great was done.
37 He kills and can raiſe up to life,
he ſtrikes and heales againe,
As in the perſecution
of Paul appeared plaine.
38 Shame cauſeth me for to withdraw
my ſelfe to be alone,
Factus ſum ſicut nyſticorax in domicilio. *As doth the Crow which flies by night,*
which would be ſeen of none.
39 And if I could, I would me hide
from thee, as Adam did,
Such time he taſted of the fruit
that thou didſt him forbid.
40 The works of darkneſſe loved I,
and therefore did I flee
From the moſt bright and ſhining ſun
of juſtice due to me.
41 O Lord, for this cauſe do I ſigh,
ſtill ſorrow, weep, and waile,
VER. 7. Vigilavi & factus ſum ſicut paſſer ſolitarius in tecto. As one that overwatched is,
whoſe reſt and ſleep doth faile.
42 *And as the ſparrow do I watch,*
that draws her ſelf alone,

Unde

nder the evings of the houſe,
her fellows want to mone.
And to augment my grief withall,
mine enemies all day
o raile on me and me revile,
ſo ſpitefull as they may.
Againe (alas) *my feined friends*
that praiſed me before,
ainſt me now conſpire themſelves,
and vexe me very ſore.
Such falſe & fained flatt'ring friends,
much worſe and harmfull be,
han thoſe that openly profeſſe
and ſhew their enmity.
But both thoſe ſorts are ſent to mee,
for plague unto my ſin,
nd for the great iniquity
that I have wallowed in.

VER. 8. Tota die exprobrabant mihi inimici mei.

Et qui laudabant me adverſum me jurabant.

The ſecond part.

Y bread with aſhes do I eat,
that is, I right well know,
I of earth and ſlime was made,
to earth againe ſhall go.
Thus in ſuch bitter thoughts as theſe
I eat my bread withall,
nd mixe my drinke with weeping tears,
that from mine eyes do fall.
Becauſe thou angry art with me
for mine offences paſt,

VER. 9. Quia cineres tanquam panem manducabam.

Et potum meum cum fletu miſcebam.

O Lord I know when time ſhall come
of judgement day at laſt,
VER. 13. A facie iræ & indignationis tuæ.
4 *Thy wrath and indignation*
ſhall then proceed from thee,
And fall upon the heads of thoſe
that worke iniquitie.
Quia elevaſti me, & alliſiſti me.
5 *O Lord, thou haſt me lifted up,*
and throwne me to the ground,
In that thou mad'ſt me like thy ſelf,
yer I was to be found.
6 No higher could'ſt thou lift me
than to beatitude;
But then (alas) thou let'ſt me fall,
whereby I this conclude:
7 My noble ſoule thou joyned haſt
with maſſie earth and clay,
And body fraile, the weight whereof
drives downe my minde alway
8 And Lord in my creation,
thou haſt ſet me ſo hie,
Above all other creatures
that are under the skie;
9 And almoſt equall am I made
with bleſſed Angels thine:
But in this ſtate when I tranſgreſſe,
damnation then is mine.
10 So that without thy mercies help,
I am in far worſe plight
Than any beaſt, whoſe life or ſoule
with body dies outright.

11

1 *My dayes (alas) away do paſſe,*
as ſhadow now begun,
And I am withered like the graſſe,
changed by heat of ſun.

VER. 11. Dies mei ſicut umbra declinaverunt, & ego ſicut fœnum arui.

2 Lord grant in ſhadow of this life,
I may have grace to ſee
The light and knowledge of thy word,
and wayes prepar'd for me.

3 Which word gives light unto the babe
yet ſucking at the breſt:
For after that the life is paſt,
repentance none doth reſt.

4 And ſince the time, O Lord, is ſhort,
of mine abiding here,
Thy grace continue toward me,
my guiltineſſe to cleere.

5 *For truely thine abiding is*
for ever to endure,
And thy remembrance throughout
all generations ſure.

VER. 12. Tua autem domine in æternum permanet, & memoriale tuum in generationem & generationem.

6 But what is thy remembrance,
through generations all?
Is the divine property,
that unto thee doth fall.

7 For to be meeke and mercifull,
which thou haſt ever done,
From time to time, and age to age,
ſince firſt the world begun.

8 And art more mindfull of our ſtate,
and readier to forgive,

Then is the mother of her childe,
late borne with her to live.

VER. 13. Tu exurgens misereberis Sion.

19 *Arise therefore, and mercy shew,*
good Lord upon Sion,
Which is thy faithfull people all,
or congregation.

Quia tempus miserendi ejus, quia venit tempus.

20 *For time it is on her to look,*
and mercy thine extend:
She hath long time great paine sustain'd
whereof she craves an end.
21 What is this time whereof we speak
was ever any time,
In which thou didst not mercy shew,
to loving servants thine?
22 No verily: for from the time,
the Angels downe did fall,
Untill the time the world shall end,
thy mercy ever shall,
23 As it hath been from time to time,
upon all that repent,
But chiefly was thy mercy shew'd,
when Christ was hither sent
24 To suffer death, to win us life,
thereby he enter might
The glory of thy Majestie,
above the Angels bright.
25 This time was call'd the time of grace,
and was appointed when
The fulnesse of the time was come,
which was unseen to men.

26 An

6 And yet before this time, to him
was ſeen thy Deity,
Whereby, O Lord, all things thou doſt,
in order with mercy.
7 This time of heavenly grace we truſt
ſhall ſtill continue here:
To thoſe in time that ſerveth thee,
with penance, love, and feare.
8 *The ſtones of Sion pleaſed well,*
thy ſervants for the truth,
And they upon the ground thereof,
ſhall pity have and ruth.
9 Apoſtles thine thy ſervants were,
the ſtones good Chriſtians be,
And thou the ſure foundation,
of this faire worke to ſee.
10 Not upon man, nor angels bright,
did they this building lay,
But upon thee the corner ſtone,
of all their work the ſtay.
11 *And as the heathen, Lord, ſhall fear,*
and tremble at thy name,
So Sion ſhall thy faithfull Church,
give glory to the ſame.
12 *Becauſe thou, Lord, haſt Sion built,*
thou wilt be ſeen therein,
In glory and great majeſtie,
with mercy for our ſin.
13 Wherefore moſt loving father deer,
regard our humble ſute,

VER. 14. Quoniam placuerunt ſervis tuis lapides ejus & terræ ejus miſerebuntur.

VER. 15. Et timebunt gentes nomen tuum, domine, & omnes reges terræ gloriam tuam.

VER. 16. Quia ædificavit dominus Sion, & videbitur in gloria ſua.

And not deſpiſe the plaints we make,
nor do our ſins impute.
34 As thou beheldſt the ſacrifice,
that Abel gave to thee,
And as the prayer Judith made,
ſo caſt thine eye on me.
35 With thoſe ſame eyes vouchſafe to look
upon us when we pray,
Whereby the fame of mercy thine
may written be for aye.
36 *For thoſe that after us ſhall come,*
by faith that borne ſhall be,
To render thanks, give laud and praiſe,
unto thy Majeſtie.
37 Thy mercy ſure annexed is,
to nature thine divine,
When all was loſt through deadly ſin,
yet didſt thou make us thine.
38 *Thou Lord aloft from heavenly throne*
didſt view all things alow,
And would'ſt vouchſafe upon the earth
thy gratious eyne to throw.
39 *To ſee and hear the plaints we make*
that fettered be in thrall:
And ſent'ſt thy dear beloved Son,
from ſin to looſe us all.
40 And he thereby put downe the dint
of death that victor was,
And death in victory was conſum'd,
this hath he brought to paſſe.

41

VER. 17. Reſpexit in orationem humilium, & non ſpreuit precem eorum.

VER. 18. Scribantur hæc in generatione alteriùs & populus, qui creabitur laudabit dominum.

VER. 19. Quin proſpexit de excelſo ſancto ſuo dominus, de cœlo in terram aſpexit.

VER. 20. Vt audiret gemitus compeditorum, ut ſolveret filios interemptorum.

1 For why? his sting of deadly sin,
thou Lord hast pluckt away,
To make us thinke of goodnesse thine,
wherein rejoyce we may.

2 *And that in Sion we may shew*
the glory of thy Name:
And likewise in Jerusalem
with praise to do the same.

VER. 21. Ut annunciamus in Sion nomen domini, & laudem tuam in Jerusalem.

3 That is, when we together meet,
in faith with one accord,
Is well the King as subjects poore,
to serve and praise the Lord.

VER. 22. Quum colligentur populi simul, & reges ut serviunt Deo.

4 Thou art, O Lord, in substance one,
and yet in persons three,
To whom all powers in heaven & earth
obeisance give to thee.

5 Thou sendest down thy dews of grace,
upon us for to light,
That we therwith good works may shew
to every bodies sight:

6 *I answer may*, by no meanes else,
good works be wrought by mee,
But by the vertue and the grace,
that doth proceed from thee.

VER. 23. Respondeam in via virtutis tuæ.

7 Through thy might thy laws we keep
not of our selves we know,
But by the measure of thy grace,
thou didst on us bestow.

8 *And yet, O Lord, I faine would know*
how short my dayes shall be,

Paucitatem dierum meorum annuncia mihi.

And eke how long mine enemies
shall triumph over me.
49 Which is, thy church desires to know
how long she shall abide,
Beset with cruell enemies,
about on every side.
50 To whom thou hast an answer made
by Christ thy blessed Sonne,
That still thy power with her shall be,
untill the world be done.
51 And we her children thee desire,
to bring us to the end
Of this short time, that we with thee,
may to the heav'ns ascend.
52 And till that time good Lord vouch-safe
thou wilt continue still
Thy grace and favour towards us,
according to thy will.

VER. 24. Ne revoces me in dimidio dierum meorum.

53 *And not to leave me any time,*
in middle of my dayes,
But by thine aid bring all my time,
to end unto thy praise.
54 That after these my temporall daies
I may behold and see,

In generationem & generationem anni tui.

Thine everlasting daies and years,
which cannot numbred be.
55 For all times here do swiftly passe,
as time that is unsure,
But yet time of eternitie,
for ever shall endure.

56 F

26 For why, O Lord eternitie
is very ſubſtance thine,
Which ſubſtance who ſo ſeeks to know,
no reaſon can define.

The third part.

Without beginning, Lord, thou waſt,
and yet beginning gave
To heaven and earth, and all therein,
which that creation have. (power,
2 Thy hands them wrought, which is thy
thy word then made alſo,
And at the laſt, *they periſh ſhall,*
and motions theirs forgo.
3 Their ſubſtance ſtill they all ſhall keep,
yet all ſhall changed be,
For heaven and earth ſhall all be made,
of glory great to thee.
4 Likewiſe the bodies of all men,
ſhall periſh with the reſt,
And in another ſort ſhall riſe,
to thee as ſeemeth beſt.
5 *But thou, Lord, truely ſhalt endure,*
in thy high glory great,
In majeſtie omnipotent,
ſitting on mercies ſeat.
6 *When all ſhall waxe and weare away,*
as garments old to ſee,
And as a veſture new put on,
we all ſhall changed be,

VER. 25. In initio tu domine terram fundaſti, & opera manuum tuarum ſunt cœli.

VER. 26. Ipſi peribunt.

Tu autem permanes;

Et omnes ſicut veſtimentum veterascent, & ſicut indumentum

per totum mutabis eos & mutabuntur.

7 *As garments to the body are,*
to cover them withall:
So be the bodies of the soule,
their vestures and their pall.

VER. 27. Tu autem idem ipse es.

8 *But thou art even the selfe-same one,*
which ever dost abide,
That is to say, omnipotent,
and so is none beside.
9 Invisible thou art likewise,
immortall eke withall:

Et anni tui non deficient.

And as thy years shall never faile,
so ever bide they shall.
10 So shall the soules of thine elect,
immortally remaine,
In joy and great felicitie,
not knowing any paine.
11 The soules of those that wicked are,
immortall be also,
But they contrary shall indure,
continuall paine and wo.
12 And Lord, *the sons of servants thine*
together they shall dwell,

VER. 28. Filij servorum eorum habitabunt: & semen eorum in seculum dirigetur.

Likewise their seed shall in thy sight,
still prosper and do well.
13 Thy servants Lord the Prophets were,
Apostles thine also,
From whom by faith we have receiv'd,
as we beleeve and know.
14 And now vouchsafe most mighty God,
to send us of thy grace,

That in this life our faith by works
may ſhine in every place,
5 That they to all may ſignifie,
how we thy ſervants be,
And that both ſoule and body may
remain and reſt with thee.

De profundis. Pſal. 130.

Sing this to the tune of the 38. Pſal.

O God thou art the guide
of thoſe that blinded be,
And unto thoſe that are oppreſt,
a ſuccour ſweet to ſee,
2 A comfort to the weake,
an eaſe to thoſe in paine,
A life unto the dead in grave,
that ſleeping yet remaine.
3 O Lord, this makes me bold,
though wicked I be found,
And overwhelmed deep in ſin,
and therein being drown'd,
4 To call and cry to thee,
from depth of miſery,
Where none (but thou) can raiſe me up,
and ſafe deliver me,
5 I can but mourne and weep,
fetch ſighs, lament and cry,
As doth the woman great with childe,
whoſe hower draweth nie.
6 Shee no time can take reſt,
till ſhee delivered be,

Nor I till that my conscience feele
to be forgiven of thee.
7 It is not distance long,
that keeps my prayer back.
Thou Lord dost heare before we call,
and giv'st what we lack.
8 Jonas was in the sea,
and in the fish three dayes,
And from the deep he call'd on thee,
and straight thou didst him raise.

VERS. 1. De profundis clamavi ad te Domine.
VERS. 2. Domine exaudi vocem meam, fiant aures tuæ intendentes ad vocem deprecationis meæ.

9 *But from the deep likewise,*
of sin and wickednesse,
To thee I call, Lord heare my voyce,
and free me from distresse.
10 *And let thine ears,* sweet Lord,
to hear *attentive be,*
The voice and payer of my plaints,
that now I make to thee.
11 And sith that Christ thy Son,
hath suffered for us all,
For endlesse death, to which by sin,
we bounden were and thrall.
12 Let not my sins then Lord,
to me be stop or stay,
Whereby my plaint should not be heard,
nor voice when I shall pray.
13 But rather wipe away
my sins for evermore,
The burthen of the which I feel
too grievous be and sore.

4 *If thou Lord be extreame,*
to marks what sins be done,
Alas, *no flesh shall saved be,*
that is under the sunne.

VER. 3. Si iniquitates observaveris, domine, domine quis sustinebit?

5 O Lord, if that the just
shall no time able be
To enter into judgement thine,
to plead his cause with thee;
6 What shall become of me,
that daily do offend,
And of my sin and wickednesse,
(alas) do know no end?
17 Most vile and wretched man,
and caitiffe woe forlorne,
What shall I do but flie from thee,
with heart berent and torne?
18 *For mercy is with thee,*
increasing more and more,
Wherwith thou didst vouchsafe to come
mankinde for to restore.

VER. 4. Quia apud te propitiatio est.

19 Wherein was satisfied
thy justice, and also
Thy mercy found that which is sought,
as we by grace do know.
20 How fervent was his love,
to which thou didst us binde?
First by the law of nature, writ
in every heart and minde.
21 And then by law, which was
in tables written deep,

VER. 5. Et propter legem tuam sustinui te domine.

That

That every one accordingly,
the same should hold and keep,
22 Which was that one of us
should with the other bear,
And thereby to fulfill thy will,
with pity, love, and fear.
23 I knowing this, am glad,
contented eke withall,
For to remit such injuries,
as unto me may fall.
24 For why? good Lord, I know
thou dost forgive to me
Much more offences, every day
committed unto thee:
25 And when it shall thee please,
to scourge me from my sin,
I gladly shall the same receive,
knowing what I have bin.
26 And that thy chastisement
proceeds of very love,
Which all shall turne to me such wealth,
as no man can remove.
27 Hoping after this life,
my soule shall then obtaine,
Which hope abides still in thy word,
and everlasting gaine.
28 *Such hope my soule hath had,*
by grace thou gav'st to me,
And by the same I firmely trust,
my soule shall saved be.

Sustinuit anima mea in verbo suo.
VER. 6. Speravit anima mea in domino.

29 The

The huabandman through hope
his ground doth plow and sow,
The same in hope doth reape and thresh,
that gaine thereby might grow.
Even so will I abide,
in hope of glory thine,
Not only in my youth, O Lord,
or any pointed time:
But still from morning watch,
untill the night of death,
Which is, from youth unto mine age,
when life shall passe with breath.
Who so shall cast away,
this hope, yet death proceed,
Shall lose the time he watcht before,
and want thy help at need.
This hope in promise thine,
my soule hath safely laid
Within the bosome of her breast,
for ever to be staid.
And very meet it is,
that Israel also,
Which is all faithfull Christians,
this hope should feel and know.
For blessed is the man,
that in the Lord doth trust,
And who in man affiance puts,
he surely is accurst.
For mercy is with God,
and grace abundant store,

A custodia matutina usque ad noctem.

VER. 7. Speret Israel in Domino.

Quia apud dominum misericordia, & copiosa apud eum redemptio.

With

VER. 8. Ecripſe redemit Iſrael ex omnibus iniquitatibus.

With which Iſrael is redeem'd,
from ſin for evermore.

Domine exaudi. Pſal. 143.

The firſt part.

Sing this to the tune of the creed. Quicunque vult.

O Lord, long time I wandred have
and gone from thee aſtray,
And loſt the portion thou me gav'ſt,
in waſtfull ſinners way.
2 With grace thou didſt repleniſh me,
therewith to follow thee,
But luſt and liking of the fleſh,
hath driven the ſame from me.
3 So that unworthy far I am,
for to be call'd thy ſonne,
My wickedneſſe ſo foule appears,
and faults that I have done.
4 Yet with the waſtefull childe, O Lord
I do my ſelf accuſe,
And am with ſhame ſurpriz'd & caught
I did my ſelf abuſe.

VER. 1. Domine exaudi orationem meam, auribus percipe obſecrationem meam, & in veritate tua exaudi me.

5 *Wherefore Lord ponder my deſire,*
and hear me when I pray,
And for thy truth and righteouſneſſe,
attend to that I ſay.
6 Thou haſt with gifts indued me,
of body and of minde,
And I the ſame abuſed have,
and ſhew'd my ſelf unkinde.

7 Thy

Thy juſtice ſtill doth threaten me,
with everlaſting paine,
Thy mercy yet doth promiſe me
to be reſtor'd againe.

Enter not into judgement then,
with me, I humbly pray,
For in thy ſight no man is juſt,
and of himſelf to ſay.

We all by ſin our ſelves have made,
more loathſome than the ſwine,
And fouler to be looked on,
were not thy mercy thine.

Which ſhall us make like to the wool,
in colour faire and white,
When all our ſins thou ſhalt forget,
and clean put from thy ſight.

But yet the divell mine enemy,
my ſoule purſueth ſtill,
And hath brought low my life on earth,
a ſervant to his will.

And with his net me compaſt round,
where vaine delights do dwell,
Where luſt uncleane and wickedneſſe,
to bide doth me compell.

He hath me ſet in darkneſſe ſuch,
as men that no life have,
Or as thoſe people being dead,
are covered in the grave.

Now, Lord, *my ſpirit ſo vexed is,*
my heart is griev'd alſo:

VER. 2. Et non intres in judicium cum ſervo tuo, quia non juſtificabitur in conſpectu tuo omnis vivens.

VER. 3. Quia perſecutus eſt inimicus animam meam, humiliavit in terra vitam meam, collocavit me in obſcuris ſicut mortuos ſeculi.

VER. 4. Et anxiatus eſt ſuper me

My

ſpiritus meus, in me turbatum eſt cor meum.

My conſcience likewiſe witneſſe beare
of anguiſh mine and wo.
15 My wiſedome Lord confuſed is,
by reaſon of my ſin,
Repentance great my heart doth rent,
to thinke what I have bin.

VER. 5. Memor fum dierum antiquorum, meditatus ſum in omnibus operibus tuis: in factis manuum tuarum meditabor.

16 *I call to minde the daies of old,*
and works that thou haſt wrought,
The marvellous deeds that thou haſt done
I muſe on in my thought.
17 As in the time of Moſes law,
where mercy was not ſhowne,
And he that did the ſame tranſgreſſe,
by death was overthrowne.
18 Yet in this hard and ſevere time,
thy mercy forth was ſent,
By Prophets thine, with promiſe made,
to all that did repent.
19 If thou in time of cruelty,
couldſt then ſuch mercy ſhow,
Much more, O Lord, in time of grace
on me thy mercy throw.

VER. 6. Expandi manus meas ad te, anima mea ſicut terra ſine aqua.

20 *I have ſpread forth my hands to thee,*
my ſoule for helpe doth cry,
As doth the earth that moiſture wants,
where water none doth lie.
21 That is, my life I changed have,
from vaine delights that be,
And have my life ſpred forth at large,
that thou her filth might'ſt ſee.

22 For

2 For as the earth that moiſture wants,
must barren be by kinde,
So if my ſoule be void of grace,
no good is there to finde. (grace,
3 But yet through moiſture of that
from thee that doth proceed,
Vouchſafe I may thy mercy have,
and that O Lord with ſpeed.
4 *Heare me, O Lord, and that right ſoone,*
for why? my ſpirit is weak
And feeble made, much like a man
that wanteth power to ſpeak.
5 The fear is ſuch that I poſſeſſe,
I ready am to fall:
The ſtrength whereby my body lives,
is gone away withall.
6 This fear of endleſſe puniſhment,
which I deſerved have,
Had wel-nigh brought me to deſpaire,
yet I poſſeſſe the grave.

VER. 17. Velociter exaudi me domine, defecit ſpiritus meus.

The ſecond part.

GOod Lord turne not away thy face,
leſt I be like to theſe
That do deſcend into the pit,
where nought but horror growes.
2 Thou wilt not Lord the death of him
that hath offended thee,
But rather that he ſhould returne,
and ſaved ſo to be.

Non avertas faciem tuam a me, ne ſimilis fiam deſcendentibus in lacum.

3 Thou

3 Thou art the true and only God,
the Saviour of mankinde,
Without thee there is nothing elſe
that we ſhall mercy finde.
4 Then turne to me thy countenance
of amiable grace,
And let thy mercy ſhadow me,
while life I have and ſpace.
5 And lay not to my charge, good Lord,
the ſins that I have done,
But them forget, and me forgive,
for Chriſt his ſake thy ſonne,

VER. 6. Auditam fac mihi mane miſericordiam tuam, quia in te ſperavi.

6 *And cauſe thy mercy to be heard,*
of me before the prime,
For in thee have I put my truſt,
alone from time to time.
7 Moſt bleſſed Lord, grant that I may,
thy mercy ſweet obtaine,
And that right ſoone thou me releaſe
from my deſerved paine.
8 With great repentance do I call,
my hope aſſureth me,
Thou wilt forgive me all my ſins,
becauſe I truſt in thee.
9 I know that thou art nigh to all,
that call upon thy name,
And wilt direct their ſteps aright,
that crave of thee the ſame.

Notam fac mihi viam in qua ambulem, quia

10 *Wherfore, good Lord, ſhew me the way*
I ought for to walke in,

For

For, I my ſoule have lifted up,
to thee with all my ſin. ad te levavi animam meam.
1 Lord, many times indeed thou haſt
directed me the way,
And I have purpos'd in my ſelfe,
no more to go aſtray.
2 Yea, when I have repentant been,
and vowed in my heart,
Thy law for to obſerve and keep,
and never to depart.
3 The divell my daily enemy,
contriv'd the matter ſo,
That his deceit, yer I was ware,
gave me the overthrow.
4 And Lord, without aſſiſtance thine,
he vanquiſh will yer long,
And all the kingdomes on the earth,
he is become ſo ſtrong.
15 *Deliver me from all my foes,* VER. 9. Eripe me de inimicis meis, domine ad te confugi.
for unto thee I flie,
And give me ſtrength, my God, to doe VER. 10. Doce me facere voluntatem tuam, quia Deus meus es tu.
thy will effectually.
16 For of my ſelfe no power I have
to do the good I ſhould,
Ne for to wiſh or thinke the good,
that very faine I would.
17 Thy mercy only Lord, it is
by which I muſt prevaile,
For man without thy help and aide,
of purpoſe needs muſt faile.

18 Thou

18 Thou haſt with reaſon & with wit indued me I know;
But will (of force) without thy grace, muſt reaſon overthrow.

Spiritus bonus deducit me in terram rectam. 19 *Wherefore Lord let thy holy ſpirit, conduct me in the way:*
Unto the land of righteouſneſſe,
I thee beſeech and pray.
20 Where thine elect and choſen ſort, thy brightneſſe may behold,
With ſuch heavenly felicitie, as cannot here be told.
21 Not that I have deſerved Lord, for to poſſeſſe the ſame,
But for thine endleſſe mercies ſake, *and for thine holy Name.*

PSAL. 113. Propter nomen tuum domine. 22 Thou wilt not Lord the death of him that daily doth offend,
But that he rather do convert, and ſo his life amend.
23 This is thy will, this is thy minde, though I a ſinner be,
If by repentance I do turne, then wilt thou turne to me.
24 And then ſhall I received be, *and be reviv'd againe,*

Vivificabis me in æquitate tua. *And through thy equity be freed.* of everlaſting paine.
25 For whereas I by ſin am dead ſpiritually to ſay,

shall bethinke me of the same,
and for thy mercy pray.
26 My body now by nature weake,
shall then in strength arise,
And shall in glory shine more bright,
than doth the sun in skies.
27 Where now the same, O Lord, is gi-ven
to lust and lewd delight,
Shall then arise all spirituall,
and yeeld to reasons might.
28 No grossenesse then, but that it may
pierce through the thickest stone;
And as for things corruptible,
it shall have minde of none.
29 Immortall it shall ever be,
impassible withall:
Bewween the body and the soule,
shall then no strife befall. (*soule*
30 Thus Lord, *thou shalt bring forth my*
from troubles all that be,
And shalt mine enemies destroy,
through mercy shew'd to me.
31 *Thou shalt them utterly confound,*
that do my soule molest,
For I by grace thy servant am,
and in thy mercy rest. (me,
32 Good Christ which gav'st thy for life
and suffered'st on the tree:
Preserve my body and my soule,
and mercy have on me. *Amen.*

Educet de tribulatione animam meam.
VER. 12.
Et in misericordia tua disperdes inimicos meos.
Et perdes omnes qui tribulant animam meam, quoniam ego servus tuus sum.

FINIS.

A Handfull of Honiſuckles.

Gathered by WILLIAM HUNNIS, one of the Gentlemen of her Highneſſe Chapell, *and Maſter to the children* of the ſame.

Prepar'd with faith, confirm'd with hope,
and furniſhed with love,
Approach and pray, ſo thou below
ſhalt pleaſe the LORD above.

LONDON,
Printed by *R.Y.* for the Company of Stationers. 1636.

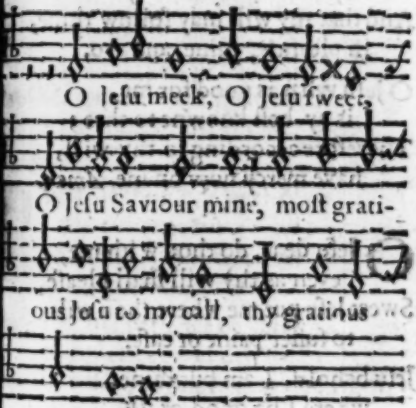
Prov. 5. 26.

The Lord is abſent very far,
from ſuch as be unjuſt:

But he doth hear the righteous pray,
becauſe in him they truſt.

Certaine ſhort and pithy praiers unto Jeſus Chriſt our Saviour.

The day ſhall come (ſaith Chriſt)
and that ſhall many ſee,
Who calls upon my Name,
ſhall ſurely ſaved be.



Know good Jeſu yer I ſpeak,
thou knowſt what I would have:
Jn thy grace I know it is,
that bids me mercy crave.

O Jesu dear, whose precious bloud
was shed on crosse of tree,
Sweet Jesu for thy passion sake,
have mercy now on me. *Amen.*

2 O Jesu sweet, grant that thy grace,
alwayes so worke with me,
I may desire the thing to do,
most pleasing unto thee.

O Jesu meek, thy will be done,
my will be thine also,
And that my will may follow thine,
in pleasure, paine, and wo.

O Jesu what is good for me,
is ay best knowne to thee;
Therefore according to thy will,
have mercy now on me. *Amen.*

3 O Jesu dear, do thou with me,
even as thy will shall please,
Sweet Jesu put me where thou wilt
to suffer paine or ease.

Jesu behold, I am but thine,
where I be good or ill,
Yet by thy grace I ready am,
thy pleasure to fulfill.

Jesu, I am thy workmanship,
most blessed maiest thou be;

Swe

Sweet Jeſu for thy mercy ſake,
have mercy now on me. *Amen.*

O Jeſu meek, grant that I may 4
repoſe my truſt in thee;
For thou ſweet Jeſu art the peace,
and true tranquillity.

Thou Jeſu art the very peace,
and quietneſſe of minde:
The only reſt unto the ſoule,
that ſhall thy favour finde.

Wherefore ſweet Jeſu do vouchſafe,
my ſoule this peace may ſee,
And for thy painfull paſſions ſake,
have mercy now on me. *Amen.*

O Jeſu, if thou doe withdraw 5
thy comfort for a time,
Let not deſpaire take hold on me,
for any ſinfull crime.

But give me patience to abide
thy pleaſure and thy will:
For ſure thy judgements all are right,
though I be wicked ſtill.

But yet a promiſe haſt thou made
to all that truſt in thee,
According to which promiſe, Lord,
have mercy now on me. *Amen.*

6 O Jesu deer give me that grace,
I gladly suffer may,
What ever so thy pleasure be
upon me for to lay.

O Jesu meek, what thanks ought I
to give unto thy Name:
Which for my sins to set me free,
hast suffred death and shame.

O Jesu sweet, my wickednesse
I do confesse to thee:
Wherefore as thou hast promised,
have mercy now on me. *Amen.*

7 O Jesu sweet, a little thing
sometimes doth vex me soe,
And makes me slow to give thee thanks
ah wo is me therefore.

Jesu, againe sometime I thinke
still strongly for to stand;
But when a little trouble comes,
I straight fall under hand.

Thus Jesu see, a small thing makes
temptation great to be.
My weakenesse, Jesu, do behold,
and mercy have on me. *Amen.*

8 O Jesu Christ, in all things now
assist me with thy grace,
And make me strong with heavenly
whilst life I have and space. (streng
Je

ſu let not mine enemie
the Fiend, ne yet the fleſh
revaile, though me they ſtill aſſaile
from day to day afreſh.

at Jeſu ſtrengthen thou my ſprite,
it may the victor be,
nd for thy tender mercy ſake,
have mercy now on me. *Amen.*

O Jeſu, who ſhall give me wings 9
of perfect peace and love,
hat I therewith from hence may flie,
and reſt with thee above?

Jeſu, when ſhall I aſcend,
and feele how ſweet thou art,
nd leave the earth, and love thee beſt
with all my ſoule and heart?

eet Jeſu when thy pleaſure is,
the time is knowne to thee:
t now and then, O Jeſu deer
have mercy Lord on me. *Amen.*

O Jeſu, King of glory great, 10
the comfort of us all,
e wander here in wilderneſſe,
and every day do fall.

eet Jeſu come and viſit me,
my heavie ſoule make glad,
ich now through ſin in priſon lies,
all heavie, ſick, and ſad.

Good Jesu with thy presence set
my soule at liberty,
And for thy bitter passions sake,
have mercy now on me. *Amen.*

11 O Jesu oft it grieveth me,
and troubleth sore my minde,
That I so weak and fraile am found,
to wander with the blinde.

O Jesu dear, thou lasting light,
whose brightnesse doth excell,
The clearnesse of thy beams send down
within my heart to dwell.

O Jesu quicken thou my soule,
that it may cleave to thee.
And for thy painfull passions sake,
have mercy now on me. *Amen.*

12 O Jesu grant I may resigne
my self unto thy will:
And that I may my selfe forsake,
and cleave unto thee still.

O Jesu, grant that I may have
of joy and inward peace:
And of the paines I have deserv'd,
good Jesu me release.

Sweet Jesu give me inward joy,
my soule to feed on thee,

And for thy tender mercies sake,
have mercy now on me. *Amen.*

O Jesu sweet, I know I am, 13
but vanity and sin,
Inconstant as the winde that blows,
and ever so have bin.

Whereof then Jesu may I brag?
or what have I to say?
Shall I of men seek to be prais'd,
or yet extoll'd for ay?

No, Jesu sweet, the true praise is,
for to be prais'd of thee:
Wherefore good Jesu weigh my case,
and mercy have on me. *Amen.*

O Jesu, thou my glory art, 14
in thee will I rejoyce,
And not, good Jesu, in my self,
nor yet in that mans voice,

That worldly honour may me give,
to set me up on hie,
To rule among the sons of men,
and sit in dignitie.

These are but shadows to compare,
to glory that's with thee:
Sweet Jesu for thy glory sake,
have mercy now on me. *Amen.*

15 O Jesu here in earth we live,
and soone deceived are,
With vain delights the world doth yeeld
wherein we run too farre.

But yet, sweet Jesu, if I could
behold my self right well,
I should good Jesu plainly see,
and therein truly tell

The troubles that are falne on me,
were for offending thee.
For which offence I pardon crave,
have mercy Lord on me. *Amen.*

16 O Jesu Christ, under whose power,
is both the sea and land,
Arise and help me to defend,
by power of thy strong hand,

From such as lurke and lie in wait,
and seek to do me wrong:
Sweet Jesu, see how weak I am,
and how that they be strong.

Jesu make haste, and come with speed,
my trust is all in thee;
And therefore Jesu help me now,
and mercy have on me. *Amen.*

17 O Jesu comfort mine exile,
asswage my dole and grief,

With thee to be is my desire,
mine only chiefe relief.

Jesu the pleasures of this world,
they may not long indure:
And he that puts his trust therein,
shall finde them all unsure.

Sweet Jesu grant that I may have
mine only joy in thee.
And for thy bloudy passions sake,
have mercy now on me. *Amen.*

O Jesu Christ, that hast me made, 18
and with thy bloud me bought,
Suffer me not to be condemn'd,
whom thou hast made of nought.

O Jesu mild in time of need,
thy mercy do bestow,
And in thy justice judge me not,
nor do thy rigor snow.

O Jesu in extremity,
I do appeal to thee,
Wherefore sith that I trust in thee,
have mercy now on me. *Amen.*

O Jesu sweet, for heavenly things, 19
I often seek to finde,
But then affections of the world
do backward pluck my minde.

Againe, I ſeek for to ſubdue
th'affections that do riſe:
But to my ſpirit they will not be
ſubject in any wiſe.

Thus Jeſu meek thou ſeeſt I ſtrive,
and all to be with thee:
Wherefore good Jeſu make me ſtrong,
and mercy have on me. *Amen.*

20

O Jeſu many times I pray,
and call upon thy Name;
When that my heart is far away,
alas, I more to blame.

And that good Jeſu comes to minde,
that cuſtome often brought,
Whereby the praiers that I make,
be vaine, and turne to nought.

Sweet Jeſu pardon and forgive,
when I ſo pray to thee,
And for thy endleſſe mercie ſake,
have mercy Lord on me. *Amen.*

21

O Jeſu be not long away,
nor in thy wrath depart,
But mortifie that fleſh deſires,
and lighten thou my heart.

Send forth the burning flames of love,
cleane to conſume for ay,

The

The cloudy fancies of my minde,
which trouble me alway.

Good Jeſu gather all the powers,
of my poore ſoule to thee,
And make me to refuſe the world,
and mercy have on me. *Amen.*

22

O Jeſu milde, thine ears bow down,
and ponder my deſire:
Deale not with me as I deſerve,
to puniſh in thine ire.

But mee defend, O Jeſu meek,
through mercy great of thine,
From dangers ſuch as may befall,
this ſinfull ſoule of mine.

O Jeſu, hide not now thy face
from him that calls on thee:
But Jeſu for thy bitter death,
have mercy now on me. *Amen.*

23

O Jeſu ſweet, with mercy now
reforme that is amiſſe:
And with the ſtrength of thy great grace,
ſend light where darkneſſe is.

Good Jeſu, from my ſecret faults,
do make me clean and bright,
And from preſumptuous ſins (O Lord)
defend me through thy might.

Good

Good Jesu cast my youthfull sin
behind my back to be,
And for thy tender mercies sake,
have mercy now on me. *Amen.*

24 O Jesu shut not up my soule,
with those that go astray:
But let the shadow of thy wings,
my soule protect alway.

Good Jesu turne thee unto me,
and cleanse me from my sin.
Sweet Jesu Christ do not behold
how wicked I have bin.

But think upon thy mercies great,
though I unworthy be,
And for thy painfull passion sake,
have mercy now on me. *Amen.*

25 O Jesu sweet give me an heart
that is contrite and pure,
A body chast that humble is,
and constant to endure.

A minde that it is with heav'nly joyes,
repleat through thy great grace,
A soule likewise to magnifie
thy praise in every place.

O Jesu for thy mercies sake,
let these proceed from thee:
And then no doubt I shall be sure,
thou mercy hast on me. *Amen.*

Cer

Certaine bleſsings promiſed by God unto all thoſe that do love and fear him.

Deut. 28.

WHo harkens to the voice of God,
and doth his law fulfill,
Shall bleſſed be in towne and field,
with mercy and good will.

His fruite ſhall likewiſe bleſſed be,
that from his loynes ſhall ſpring,
His corne and cattell ſhall increaſe,
with plenty of all thing.

His oxen and his flocks of ſheep,
ſhall bleſſed be with ſtore:
His going out, and comming in,
ſhall bleſt be evermore.

His enemies that ſhall ariſe,
ſhall fall before his face,
And flee for fear as doth the beaſt,
the hunter hath in chaſe.

His houſes that be made for ſtore,
with great increaſe ſhall grow,
And every thing he takes in hand,
ſhall bleſſed be alſo.

Vouchſafe good God, to give me grace,
ſo to direct my minde.

And

As by the ſame in time of need,
I may thy bleſſing finde. *Amen.*

A Meditation when ye goe to bed.

O Lord my God, I wandred have,
as one that runs aſtray,
And have in thought, in word, in deed,
in idleneſſe and play,

Offended ſore thy Majeſtie,
in heaping ſin to ſin:
And yet thy mercy hath me ſpar'd,
ſo gratious haſt thou bin.

O Lord my faults I now confeſſe,
and ſorry am therefore.
But not ſo much as faine I would,
O Lord, what wilt thou more?

It is thy grace muſt bring that ſpirit,
for which I humbly pray:
And that this night thou me defend,
as thou haſt done this day.

And grant whē theſe mine eies & tongue
ſhall faile through natures might:
That then the powers of my ſoule
may praiſe thee day and night. *Amen.*

A meditation at your *upriſing.*

O Lord, this night who haſt me kept
from dangers all that be,
nd haſt me given of reſt and ſleep
ſo much as pleaſeth thee:

here other of my brethren poore,
of better life than I,
o wander up and down the ſtreets,
and harbourleſſe do lie.

nd ſome with ſickneſſe are oppreſt,
ſome impotent and lame:
us doſt thou deal with creatures thine
to glory of thy Name.

Lord, in ſort as I deſerve
thou haſt not dealt with me:
t haſt me given wherewith to live,
in better caſe to be.

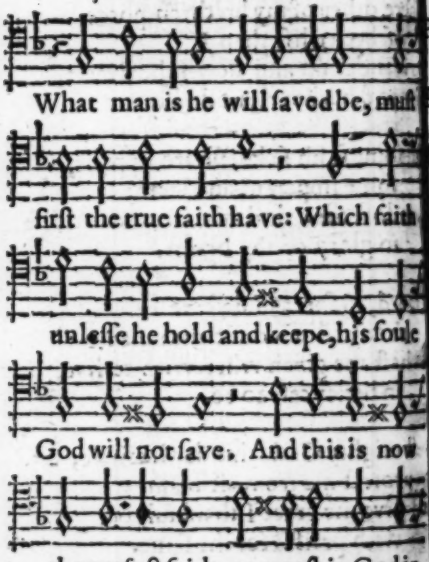
oft mighty God, this day likewiſe,
protect me from all blame:
d give me grace I thankfull be,
with praiſes for the ſame.

Atha-

Athanisius his Creed commonly called,

Quicunq; vult.

By faith we please the Lord,
by faith we are set free,
By faith we worke the will of God,
faith will not idle bee.



The perſons neither to confound,
nor ſubſtance to divide:
For he that ſhall ſo thinke of them,
from perfect faith is wide.

For of the Father, of the Son,
and of the holy Ghoſt,
The perſons three in ſeverall,
and all in might be moſt.

The Father, Son, and holy Ghoſt,
in Godhead equall be,
In glory like, and ſo in might,
and ſo in majeſty.

Such as the heavenly Father is,
ſuch is the Son alſo,
Such is likewiſe the holy Ghoſt,
all three one God, no mo.

The Father was uncreated,
ſo was the Son likewiſe:
The holy Ghoſt uncreated,
ſtill one for to deviſe.

The

The Father without number is,
none may him comprehend;
The Son likwiſe and holy Ghoſt,
all three without an end.

The Father, Son, and holy Ghoſt,
eternall do endure,
And yet not three eternals be,
but one eternall ſure.

Not three in number to exceed,
nor three unmade certaine,
But three in one, and one in three,
for ever do remaine.

The Father, Son, and holy Ghoſt,
omnipotent be all:
And yet not three omnipotents,
but one beleeve we ſhall.

The Father God, the Son is God,
the holy Ghoſt alſo:
And yet three Gods we ſhall not ſay,
of Gods but one, no mo.

The Father Lord, the Son is Lord,
and holy Ghoſt is Lord,
Yet not three Lords, but one in three,
and three in one accord.

For like as we compelled be,
by Chriſtian verity,
Each perſon of them to confeſſe,
both God and Lord to be:

So

o are we by the ſame forbid,
in any wiſe to ſay,
hree Gods to be, or elſe three Lords,
but three in one alway.

he Father is not created,
begot, nor made of none:
he Son ne made nor created,
begot of him alone.

he holy Ghoſt is from them both,
ne made, create, nor got,
ut from the Father and the Son,
proceeding had we wot.

o then, there is of Fathers one,
not Fathers three we ſee:
ne Son, not three, and ſo likewiſe,
one holy Ghoſt to be.

nd in this holy Trinitie,
is none more great than other:
ut that the whole three Perſons be
coequall altogether.

o that in all as foreſaid is,
the unity in three,
nd Trinity in unity
ought worſhipped to be.

et furthermore it needfull is
unto ſalvation,
hat we beleeve of Jeſus Chriſt
the incarnation.

The right faith is, that we beleeve,
and with one mouth foreshow,
That Jesus Christ the Son of God,
is God and man also.

God, of his Fathers substance is,
begot yer world was wrought;
And man by flesh and bloud he took,
of her who forth him brought.

Both perfect God, and perfect man,
is he without dividing:
And of a reasonable soule,
and humane flesh abiding.

He to the Father equall is,
touching his Deity.
But he is lesse than Father is,
by his humanity.

Who though he be both God and man
yet one he is, not twaine:
That is to say, one Jesus Christ,
for ever to remaine.

One, not by turning Godhead his,
into the flesh we see;
But taking manhood unto God,
by power of Deitie.

One, yet not by confusion
of this his substance sure;
But by unity of person,
which ever shall endure.

For

For as the reaſonable ſoule
and fleſh one fleſh doth make:
So God and man is but one Chriſt,
which ſuffered for our ſake;

And then deſcended into hell,
the third day roſe againe
From death to life: this hath he dn,
mankinde to rid from paine.

And after this, aſcended he,
unto the heav'ns hie,
And on his Fathers right hand ſits,
one God eternally.

From whence he ſhal come down again,
a rightfull Judge to be,
To judge the living and the dead,
as he their works ſhall ſee.

At whoſe deſcending all ſhall riſe,
in twinkling of an eye,
And with his fleſh ſhall him behold,
in throne of Majeſtie.

Then they that have done righteouſly
ſhall heaven have for their hire,
And they that have done wickedly,
have everlaſting fire.

This is the true and perfect faith,
all Chriſtians ought to have:
Which faith unleſſe we do beleeve,
our ſoules God will not ſave.

Praiſe we theſe perſons three in one,
and likewiſe one in three,
As from the firſt hath been now is,
and evermore ſhall be. *Amen.*

A meditation to be ſaid of wom with childe.

In time of trouble call on me,
And I will then deliver thee.

THe time draws nie
of bitter painfull throes,
How long I ſhall
the ſame endure, God knows.
O Lord my God,
I humbly ask of thee,
Make haſte ſweet Chriſt,
and ſafe deliver me.
Although my ſins
deſerved have right well
Such paine as this;
yea more than tongue can tell
Yet ah, my God
turne not away thy face,
Nor me forſake
in this ſo ſharpe a caſe.
This wombe, and fruit
that ſpringeth in the ſame,
Haſt thou create
to glory of thy Name.

Op

Oppreſt with paine,
O Lord when I ſhall be,
take leſſe the ſame,
ſo much as pleaſeth thee:
and grant good God,
thy creature may proceed,
ſafely on live,
with mercy at my need.
In Chriſt his Name,
I will my travell ſhew,
how holy Ghoſt,
come comfort me in wo.
Come Father deer,
and let thy power deſcend,
Jeſu Chriſt,
thy mercies great extend.
O God, behold
my dolour and my ſmart,
sweet holy Ghoſt,
my comforter thou art,
Be part with me,
and hear my wofull cry.
Audi me,
miſerere mei. Amen.

A meditation to be delivered from sinne.

O LORD my GOD,
I humbly beseech thee,
And JESUS CHRIST,
thine equall in Deitie,
With holy Ghost
of like power in Majesty,
And three in one,
and likewise one in three,
Which is to say,
one blessed Trinity:
Grant that the power,
of thy Divinity,
May in this life
alwayes deliver me
From fornication,
and adultery,
From wicked sort
of uncleane company:
From sudden death,
and cursed blasphemy,
From vaine glory,
and hypocrisie,
From malice, hatred,
and cruelty,
From the detastable,
and great enormity,
Of sedition and
privie conspiracy:

From all false doctrine
and heresie:
From pride of heart
and vanitie:
From pestilence, famine,
and bloud-thirstie:
From just desert
of slander and infamy:
From filthy sin,
and vile iniquity:
And when as I
upon thy Name shall cry,
Heare my request,
and grant me thy mercy. *Amen.*

A Prayer for the Kings most excellent Majestie.

O King of Heaven, of Earth, of Sea,
and all things else beside,
Under whose power, and in whose hands
the hearts of Kings abide;
Vouchsafe to guide our gratious King,
thy servant CHARLES aright.
That he in peace with health may raigne,
and governe through thy might;
And when thy godly will shall be,
to end his living dayes,
His soule may then with angels thine,
sound forth thy endlesse praise. *Amen.*

A thanksgiving before meate.

FOr food ſuch as we finde,
let us give thanks therefore,
And not forget the poure to feed,
with ſome part of our ſtore.
Let all our talk be ſuch,
whereby no grudge may grow,
Our ſelf well eas'd, and God beſt plea
Chriſt graunt it may be ſo.

A thanksgiving after meate.

THou God be praiſed for the food,
we have receiv'd from thee;
And give us grace a life to lead,
more thankfull for to be.

FINIS.

THE POORE Widows Mite:

Gathered by WILLIAM HUNNIS, one of the Gentlemen of her Highnes Chappell, *and Maſter to the children* of the ſame.

Who knock in hope, and crave in faith,
ſhall have their juſt requeſt:
By love who ſeeks, the way ſhall finde
to port of quiet reſt.

LONDON,
Printed by *R.T.* for the Company of Stationers. 1636.

HONI · SOIT · QVI · MAL · PENSE
DIEV · ET · MON · DROIT

To the Queenes Majeſties Highneſſe.

EXcept your Highneſſe will allow
this gift of humble mind,
Lack ſhall the ſame the gladſome fruit,
it ſought thereby to finde:
If gift with givers loyall heart
your Majeſtie will try,
Zeale more than gift ſhal triumph then
before your Princely eye.
A Perſian Prince in gratious part
tooke water of the Well,
Becauſe he ſaw the givers zeal
the givers gift excell:
Even ſo my zeal renowned Queen,
equivalent is with his,
Though I offence commit, to give
ſo ſlender gift as this.
Remembring yet your princely wont
of clemency withall;
Example ſuch hath boldned me,
upon my knee to fall.
Great gifts of gold, and gems of price,
poore *Hunnis* would preſent,
If he them had, in ſtead whereof
he praies this may content.
New year and many God you ſend,
in health with peace to raigne,
And after, when your ſpirit departs,
with Chriſt it may remaine.

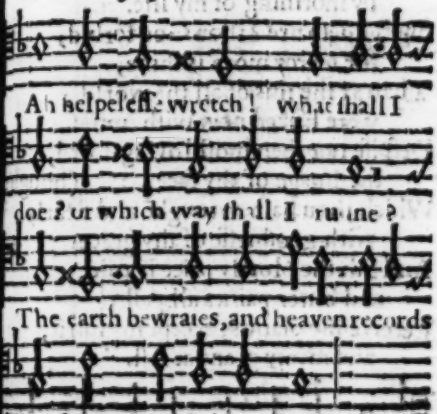
Your Highnes loyall ſubject and
moſt humble obedient ſervant,
W. H.

The Author.

WHo ſeeks with works alone to
the life which ſhall remaine.
IS far deceiv'd: for if't be ſo,
then Chriſt hath di'd in vaine.
LL Let our good works our faith decl
by faith we are made free:
IT comes from God, that goodneſſe
no good at all in me.
AS man himſelf unable is
in thought to pleaſe the Lord,
MVch leſſe to worke or do the deed
that might his health accord.
HEre I profeſſe one God to ſerve,
from ſecret ſcareh of heart,
VNto his ſacred word to cleave,
and never to depart.
NO time my Prince or Magiſtrate,
by will for to offend:
NE wiſh I worſe unto my foe,
than to my very friend.
IN Chriſt by faith, by no means e
my righteouſneſſe doth flow,
SVch was his love, ſuch is my faith,
and ever ſhall be ſo.

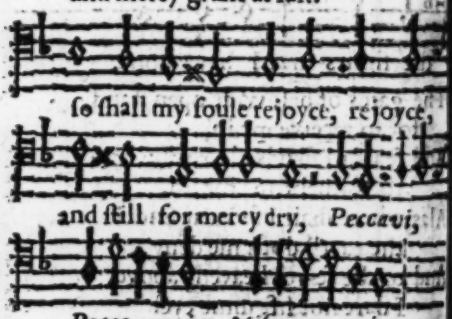
The Poore Widows Mite.

The first Meditation.



the ſinnes that I have done.
The gates of hell wide open ſtand,
for to receive me in,
And fearfull fiends all ready be,
to torment me for ſin.
Alas, where ſhall I ſuccour finde?
the earth doth me deny,
And to the ſecret heavens above,
I dare not lift mine eye.
If heaven and earth ſhall witneſſe be,
againſt my ſoule for ſin,

Untimely birth (alas) for me,
much better then had bin,
And now deſpaire approacheth faſt
with bloudy murthering knife,
And willeth me to end my griefs,
by ſhortning of my life.
Shall I deſpaire? thou God forbid,
for mercy more is thine,
Than if the ſins of all the world
were linked now with mine.
Deſpiſe not then moſt loving Lord,
the Image of thy face, (bought,
Which thou haſt wrought and dearly
with goodneſſe of thy grace.
And ſith the bloudy price is paid,
and bitter paines all paſt;
Receive my plaints, accept my ſpirit,
and mercy grant at laſt.



The

The second Meditation.

THou God which rul'ſt and raign'ſt in
that fleſh cannot attaine: (light,
Thou God that know'ſt the thoughts of
are altogether vaine; (men
Thou God whom neither tongue of man,
nor Angell can expreſſe:
Thou God it is that we do ſeek,
thou pitie my diſtreſſe.
Thy ſeat, O God, is every where,
thy power all powers tranſcend:
Thy wiſedome cannot meaſured be,
for that it hath no end.
Thou art the power and wiſedome too,
and ſole felicitie.
But I a lumpe of ſinfull fleſh,
nurſe of iniquitie.
Thou art by nature mercifull,
and mercy is thy Name:
And I by nature miſerable,
the thrall of ſin and ſhame.
Then let thy nature (O good God)
now worke his force on me,
And cleanſe the nature of my ſin,
and heale my miſerie.
One depth, O Lord, another craves
my depth of ſinfull crime
Requires the depth of mercy great,
for ſaving health in time.

Sweet Christ grant that thy depth of grace
may swallow up my sin,
That I thereby may whiter be
than ever snow hath bin.
So shall my soule rejoyce, rejoyce,
and still for mercy cry,
Peccavi, peccavi,
miserere mei.

The third Meditation.

BEfore thy face, and in thy sight,
have I, devoid of shame,
O Lord, transgressed willingly,
I do confesse the same,
Yet was I loth that men should know,
or understand my fall,
Thus fear'd I am much more than thee
thou righteous Judge of all:
So blinde was I and ignorant,
yea rather wilful blinde,
That suckt the comb, and knew the Bee
had left the sting behinde.
My sins, O God, to thee are known,
there is no secret place,
Where I may hide my self or them
from presence of thy face.
Where shall I then my self bestow,
or who shall me defend?
None is so loving as my God:
thy mercies have no end.

Is-

Indeed I grant and do confesse,
my sins so heinous be,
As mercy none at all deserves;
but yet thy propertie,
Is alwayes to be merciful
to sinners in distresse;
Whereby thou wilt declare and shew
thy great Almightinesse.
Have mercy, Lord, on me therefore,
for thy great mercies sake,
Which cam'st not righteous man to call,
but sinners part to take:
Wherefore my soule be glad, be glad,
and cry incessantly,
Peccavi, peccavi,
miserere mei.

The fourth Meditation.

MOst gratious God do not behold,
the number of my sin,
Ne yet consider with thy self,
how wicked I have bin;
But rather thinke I am but dust,
or as the withered hay,
Which flourisheth to day in field,
to morrow shorne away.
My flesh rebels against the spirit,
my spirit too weak is found,
By sin conceiv'd in mothers wombe,
my soule first caught her wound.

Myry

My flesh is fraile, too weak and vaine,
to do the thing I should,
And what I would not, that do I,
contrary that I would.
Thou seest, O Lord, how weak I am,
not able for to stand,
Without the succour, help, and aid,
of thy most mighty hand.
And what is he that will not stay
the man that's like to fall,
Or will refuse the sick to help,
for help when he doth call?
If thou wilt lay unto my charge,
the burthen of my sin,
O Lord, the conquest is but small,
that thou thereby shalt win.
For why? thy glory and thy praise,
in mercy both consist,
Unto the which I yeeld my self,
to do with what thou list.
My soule shall trust in thee, in thee,
and still for mercy cry,
Peccavi, peccavi,
miserere mei.

The fift Meditation.

IF I demand what mercy is,
thou God wilt answer me,
That mercy is th'abundance great
of thy divine pitie.

Wherewith thou view'ſt th'afflicted ſort,
that on the earth do lie:
And what is this compaſſion then,
but proofes of thy mercy?
Our fathers old the ſame have felt,
and now in reſt do raigne,
And thou art ſtill the ſelf-ſame God,
for ever to remaine.
Our fathers were conceiv'd in ſin,
and ſo are we likewiſe:
Wilt thou compaſſion ſhew on them,
and children theirs deſpiſe?
One faith in Chriſt we all profeſſe,
one God in perſons three:
As thou compaſſion hadſt on them,
compaſſion have on me.
Ponder (O God) my hearts deſire,
moſt humbly do I crave,
And doe away all my miſdeeds,
and ſo compaſſion have.
And as of ſinners many a one,
whoſe number is unknowne,
Thou didſt vouchſafe to draw to thee,
and make them all thine owne:
So now vouchſafe, moſt gentle God,
likewiſe to draw me in,
And make me righteous by thy grace,
forgiving me my ſin.
So ſhall my ſoule rejoyce, rejoyce,
and ſtill for mercy cry,

Peccavi, peccavi,
miserere mei.

The sixth Meditation.

MOst mighty God, I do confesse,
ten thousand times and more,
Thou hast me washed from my sin,
and salved still my sore:
But I through sin am falne againe,
and fouler now am made,
Than ever was the filthy swine
with myre overlaid.
How oftentimes shall we forgive,
each other that offend?
Seventy times seven, the Scripture saith,
which signifies no end.
If man to man such favour shew,
that wretched caitiffes be,
How much more thou, O gratious God,
to them that call on thee:
It is thy nature to forgive;
my nature can but fall:
Though thou be just in all thy works,
thy mercy passeth all.
What time a sinner doth repent,
and turnes to thee at last,
All sins foredone thou wilt forgive,
thy promise so hath past.
Behold (O God) I turne to thee,
with sorrow for my sin,

And

nd do repent even from my heart,
that I so lewd have beene.
ow wash me Lord yet once againe
with fountaine of thy grace,
hat I among the sacred Saints,
with thee may have a place.
y soule shall trust in thee, in thee:
and still for mercy cry,
Peccavi, peccavi,
miserere mei.

The seventh Meditation.

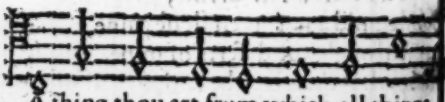
Like as the guilty prisoner stands
before the Judge so tride,
ith quaking breath, and shivering lims,
his judgement to abide:
ven so, O God, before thy face
in fearfull state I stand:
nd, guilty, cry to thee my Judge,
and now hold up my hand.
Nothing have I to plead for life,
no goodnesse is in me:
Of sin, deceit, and wickednesse,
guilty, good Lord, guilty.
Thus by thy righteous doome, O God,
and sacred law divine,
Condemn'd am I to endlesse paine,
through just deserts of mine.
Alas, what then is to be said,
or what is to be done?

For

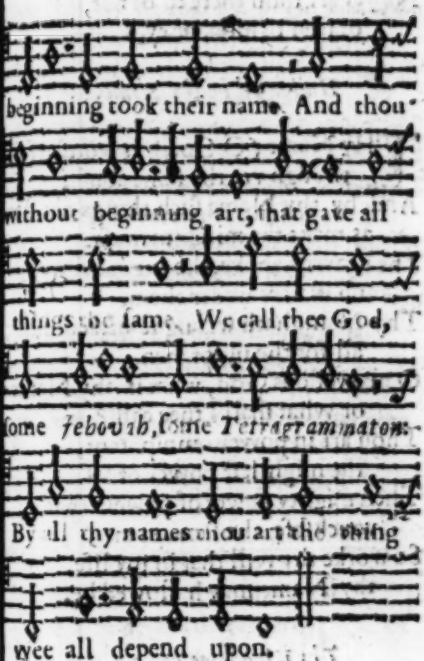
For mercy yet will I appeale
to Iesu Christ thy Sonne:
For never yet it hath bin heard
since first the world began,
That Iesu Christ did turne his face
from any sinfull man,
Which unto him for mercy came,
with sad repentant minde:
O Lord, shall I then be the first,
that shall no mercy finde?
Shall I be he thou wilt despise,
that humbly comes to thee?
No, no, sweet Christ, thy promise is
for to deliver me.
Wherefore my soule be glad, be glad,
and cry incessantly,
Peccavi, peccavi,
miserere mei.

Verses upon the *Lords Prayer.*

Our Father which art in Heaven.



A thing thou art from which all things
begin



We be thy ſons, thy children dear,
and heires of Kingdome thine:
which we do preſume and ſay,
our Father moſt divine,
Which art in heaven devoid of ſhape,
that reaſon can devile,

Ne

Ne yet art thou there to be felt,
or ſeen of humane eyes.

Hallowed be thy Name.

THy Name (O God) is wonderfull
though we the ſame abuſe,
And by thy Name ſuch things are don
as make the minde to muſe.
The heavens above, the earth below,
and waters under them,
Thy Name hath wrought miraculouſly
all for the uſe of men.
O marvellous God, what is thy Name
or what ſhall I thee call?
Thou art in power omnipotent,
the mightieſt power of all.
Then mighty power of powers that is,
vouchſafe the ſame in me;
So worke thy will that in my life,
thy Name may hallowed be.

Thy Kingdome come.

THy Kingdome everlaſting is,
in truth and equity,
In favour, love, and righteouſneſſe,
to all in miſery.
Bow down the heav'ns, O mighty King,
whereby thy grace may fall,

That this thy Kingdome might descend,
into the hearts of all:
So shall our sins be driven away,
our flesh made tame also,
And we found righteous in thy sight,
a perfect love to show.
Vouchsafe to grant, O heavenly King,
this blessed worke may be,
Thy Kingdome still to dwell in us,
and we to dwell in thee.

Thy will be done in earth, as it is in Heaven.

THy will is good, our will is naught,
thy will be therefore done:
Such was thy will that Jesus Christ,
thy dear and only Son
Should teach thy will to sinfull flesh,
our wicked lusts to kill;
And he thy will upon the crosse,
the same did there fulfill.
O heavenly Father, let thy will
in earth fulfilled be
Among us men, as with thy Saints
in heavenly Hierarchie.
And grant thy will so work in us,
that we thy will confesse
In word, in life, in faith, in love,
and perfect holinesse.

Give

Give us this day our daily bread.

THy words, thy truth, & Christ his ſon
is bread that we ſhould have;
Vouchſafe our ſoules may feed thereon,
moſt humbly we do crave.
For man doth not by bread alone
paſſe forth his vitall dayes,
But by each word thy mouth proceeds
unto thy endleſſe praiſe.
Fixe in our hearts thy ſweet Sons death,
and ſuch impreſſion make,
As we thereby may chearfull be
to ſuffer for his ſake,
Such croſſe as pleaſeth thee to lay
upon our backes to bear;
With ſhield of faith to bide the brunt,
againſt all worldly fear.

And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.

WE know forgiveneſſe is at hand,
when we for mercy call;
If we each other do forgive,
thou wilt forgive us all.
Such promiſe haſt thou made (O God)
from which thou wilt not ſwerve,

And

nd yet it lyes not in our power
the ſame for to deſerve:
o weak is man; ſo feeble too,
not able once to minde
he thought that's good, or do the deed,
that might thy mercy finde.
his will thy grace muſt worke in us,
our brethren to forgive:
hich grant, O God, that we therewith
in reſt with thee may live.

And lead us not into temptation.

ANd though temptation needfull be
thy ſervants ſtrength to try,
nd that our ſins and wickedneſſe
by faith away do flie:
et Lord, thy grace the ſame doth worke,
whereby we ſtiffely ſtand
gainſt the world, the fleſh, the divell,
winning the upper hand.
hus of our ſelves (alas) too weake,
temptations aye too ſtrong:
hy grace it is muſt us defend,
elſe we are throwne along.
ant when by ſin through want of grace,
great falls we do ſuſtaine,
hat then thy grace might viſit us,
and reare us up againe.

But

But deliver us from evill.

FRom ill that we by ſin deſerve,
moſt mighty God defend:
And rid us free from filthy fall
of miſerable end.
Withhold thy ſevere puniſhment,
and let thine eye of grace
Take view upon th'afflicted ſort,
and helpe our wretched caſe.
From ſurging ſeas of worldly waves,
wherewith we be oppreſt,
Diſcharge and ſet our ſoules on ſhore,
in port of quiet reſt.
So ſhall we then our prayers make,
with conſcience ſafe and ſound:
And by thy grace ſhall able be
our enemy to confound. *Amen.*

The Chriſtian Faith.

ONe God in perſons three,
and three in God-head one,
I doe beleeve, my ſaving health
doth reſt in him alone.
The firſt, the Father high,
creator of us all:

he ſecond is his only Son,
the word, whom Scriptures call,
he third the holy Ghoſt,
of both who doth remaine,
mighty power and Deity,
coequall with the twaine.
e Word of love to us,
fleſh void of ſin became,
Virgins wombe by power Divine,
moſt pure he took the ſame.
nd then for ſinfull fleſh,
his fleſh was ſacrific'd,
bitter, ſharp, and ſhamefull death,
as cruell Jews devis'd.
s fleſh with whips was rent,
his head becrown'd with thorne,
s body naild on croſſe of tree,
his heart with ſpear was torne.
us all his bloud he ſhed,
to death his life made thrall,
pacifie his Fathers wrath,
procur'd by Adams fall.
died and was buried,
deſcended down to hell,
om death to life he roſe againe,
he loved us ſo well.
hen forty dayes were come,
to heaven aſcended he,
ight from men of Galile,
in faith to us that be,

From

From whence I do beleeve,
he ſhall againe deſcend,
To judge all fleſh, and of the world
to make a finall end.
The dead from grave ſhall riſe,
the quick ſhall changed be,
And every eye ſhall face to face
behold his Majeſtie.
By grace who hath done well,
with him in heaven ſhall raigne:
By ſin who hath done wickedly,
in everlaſting paine.

FINIS.

A Dialogue betweene *Christ and a Sinner.*

CHRIST.

RIſe from ſin thou wicked man,
before the trump doth ſound:
Leſt thou among the guilty ſort,
a damned ſoule be found:
y ſheep why doſt thou perſecute?
my lambs why doſt thou kill?
y ſelfe why doſt thou crucifie,
and guiltleſſe bloud thus ſpill?
riſe, I ſay, ariſe, ariſe.

SINNER.

hat powerfull dreadfull voyce is this,
that thundreth in mine ear;
hich bids me riſe, and brings my ſoule,
and all her powers in fear?

CHRIST.

It is the voyce of him thy Judge,
that shall thy Judger be;
Which bids thee rise while sun doth shine
that thou thy self maist see.

For after Sun be set in shade,
and darksome clouds appear,
Too late 'tis then for to arise,
if thou arise not here.
Arise (I say) arise, arise.

SINNER.

O Lord, thy grace I now behold,
wherein I did offend.

CHRIST.

What made thee thus against my Sain
such cruelty extend?

SINNER.

It was my fault through ignorance,
by which I might not chuse.

CHRIST.

And yet I say thy ignorance,
shall not thy faults excuse.

SINNER.

By grace I am repentant made,
wilt thou not mercy have?

CHRIS

CHRIST.

If thou by grace repentant bee,
yet must thou mercy crave.

SINNER.

O Lord, blot out my filthy deeds,
and cleanse me from my sin.

CHRIST.

Arise and walke, thou art made cleane,
as thou beleev'st therein.

Another Dialogue between CHRIST *and a Sinner, to bee sung as the former.*

CHRIST.

AWake from sleep, & watch a while,
prepare your self to pray,
for I mine Angel will send forth
to sound the judgement day:
that mine elect and chosen sort
might finde my saying true:
now that the time I shorten will,
for them, and not for you.
Awake, (I say) awake, awake.

SINNER.

And yet (O Lord) the little whelps
would licke the crums that fall;
The chosen sort are very few,
but many dost thou call.

CHRIST.

I call to you that will not hear,
I stretch my armes at large,
For to imbrace such as do come,
and all your sins discharge.
Wherefore if you refuse to come,
I will you then forsake,
And to my feast will strangers call,
and them my children make.
Awake therefore and rise from sleep,
awake, I say awake.

SINNER.

Not so good Lord, thy mercies far
above our sins abound.

CHRIST.

And yet I will a Justicer,
in justice may be found.

SINNER.

Thy promise is to pardon sin,
and therein art thou just.

CHRIST

CHRIST.

Your ſins repent, and pray therefore,
in vaine is elſe your truſt.

SINNER.

O Lord, thy grace muſt this performe,
or elſe it cannot be.

CHRIST.

My grace you have, the ſame apply,
and bleſſed ſhall you be.

SINNER.

Through this ſweet grace thy mercy
we humbly doe require. (Lord,

CHRIST.

By mercy mine, I you forgive,
and grant this your deſire. *Amen.*

Another Dialogue betweene *the Spirit and the Fleſh in the ſoule of Man.*

SPIRIT.

MY Soule give ear to me thy ſpirit,
of that I ſay to thee:

Forsake the pleasures of thy flesh,
and joyne thy selfe with me:
Thy flesh is filthy, fraile, and fond,
and nought but sin containes;
Whose due deserts through wickednesse
is everlasting paines.

FLESH.

My soule, not so: great proofe thou hast
of pleasures that I bring,
Of love, of lust, of liking sweet,
and every other thing:
Forsake me not, but joyne with me,
which am thy flesh and bone,
For I the receptacle am
of all thy powers each one.

SPIRIT.

If thou after thy flesh wilt go,
then surely shalt thou die:
If thou wilt walk with me thy spirit,
we will him mortifie.
For thou betweene us both art plac't,
and at thy liberty,
To whether part thou wilt incline,
to live or else to die.

SOULE.

(Alas) what great conflict is this,
I silly soule sustaine,

Betwe

Between the pleasures of my flesh,
and spirit threatned paine:
I grieved am my flesh should lose,
yet glad my spirit did win;
But of the twaine whose part to take,
my doubt is great therein.

SPIRIT.

Thy flesh is disobedient,
unkinde, and cruell still,

SOULE.

Yet I poore soule indifferent,
make neither good nor ill.

FLESH.

Remember my sweet soule,
what flesh hath done for thee.

SPIRIT.

Thy flesh for to subdue,
sweet soule take part with me.

FLESH.

If thou my part wilt take,
we shall the victors be.

SPIRIT.

If thou wilt him forsake,
then heaven is due to thee.

SOULE.

The ſpirit makes man religious,
obedient and kinde;
The fleſh makes men rebellious
and monſtrous beaſtly blinde;
The ſoule through power makes them (men,
as Maker hath aſſign'd.
Wherefore my ſpirit I joyne with thee,
with all the force I can.
Away, packe hence unſavory fleſh,
the filthieſt part of man.

FINIS.

An humble ſute of a repentant ſinner for mercie.

GIve ear (O Lord) to hear,
my heavie carefull cries,
And let my wofull plaints aſcend
above the ſtarrie skies.
And now receive the ſoule
that puts his truſt in thee:
And mercy grant to purge my ſins,
mercy, good Lord, mercy.
My ſoule deſires to drinke
from fountaine of thy grace:
To ſlake her thirſt, O God, vouchſafe,
and turne not off thy face.
But bow thy bending ear,
with mercy when I cry:
And pardon grant for ſinfull life;
mercy, good Lord, mercy.
Behold at length, O Lord,
my ſore repentant minde:
Which knocks with faith & hopes therby
thy mercy great to finde.
Thy promiſe thus hath paſt,
from which I will not flie,
Who doth repent truſting in thee,
ſhall taſte of thy mercy.
Mercy (good Lord) mercy.

Another to the ſame effect.

BEhold, O God, the wretched ſtate
my ſilly ſoule is in,
How ſore oppreſt and overcharg'd
with foule and filthy ſin.
Behold likewiſe the priſon foule,
I meane my baned breaſt,
Where wickedneſſe and ſin abounds,
and breeds my ſoules unreſt.
Behold, O God, how oft my ſoule
doth lift her ſelf to thee:
As one in dungeon dark and deep
deſiring light to ſee.
Behold alſo how faine it would
do that might pleaſe thy will:
But cruell ſin with his effects
do draw me backward ſtill.
Behold I do not what I would,
as law of thine requires;
But I do what I would not do,
contrary to my deſires.
Such is the working of the fiend,
ſuch be his wily wayes,
With luſt to ſet my heart on fire,
whereby my health decaies.
Such pleaſant baits layes he abroad,
with poiſened hooks of ſin,
And traines my ſenſes all thereto,
and drownes my ſoule therein.

But mercy is with thee, my God,
for ſuch as mercy crave.
Among the which I humbly aske,
ſome mercy for to have.
For light offence thy mercy ſmall,
may ſoone appeaſe thine ire:
But mine offences manifold,
thy mercy great deſire.
And ſith by mercy I muſt win
thy favour and thy grace,
From my miſdeeds and ſinfull life,
with mercy turne thy face.

Another to the ſame purpoſe.

MY ſoule, O God, doth now confeſſe,
a wicked life long led in ſin:
And how the ſame to thee is knowne,
yer that my lips to ſpeak begin.
Such is the fruit, ſuch is the tree,
with mercy, Lord, deliver me:
Shall I, O Lord, for this deſpaire
of hope, of helpe, and health at laſt:
Or ſhall I thinke thou ſeek'ſt revenge,
upon my ſinfull life that's paſt?
No, no, my faith doth witneſſe me,
thy bloud from ſin hath ſet me free.

AMEN.

A lamentation touching the follies and vanities of our youth.

ALack when I look back,
upon my youth that's paſt,
And deeply ponder youths offence,
and youths reward at laſt:
With ſighs and ſobs, I ſay,
O God I not deny,
My youth with folly hath deſerv'd,
with folly for to die,
But yet if ever ſinfull man,
might mercy move to ruth:
Good Lord with mercy do forgive
the follies of my youth.
In youth I rang'd in fields,
where vices all did grow,
In youth (alas) I wanted grace,
ſuch vices t'overthrow.
In youth what I thought ſweet,
moſt bitter now I finde.
Thus have the follies of my youth,
with folly kept me blinde.
Yet as the Eagle caſts her bill,
whereby her age reneweth:
O Lord with mercy do forgive
the follies of my youth. *Amen.*

A Pſalme of rejoycing for the wonderfull love of Chriſt, ratified by his meritorious death & paſſion for our ſpirituall redemption.

LEt us be glad and clap our hands,
with joy our ſoules to fill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
By his good will he fleſh became,
for ſinfull fleſhes ſake:
By his good will diſdained not
moſt ſhamefull death to take.
By his good will his bloud was ſpilt,
his body all to rent:
By his good will to ſave us all,
he therewith was content.
By his good will death hath no power,
our ſinfull ſoules to kill,
For Chriſt hath paid the price of ſin,
with mercy and good will.
Since Chriſt ſo dearly loved us,
let us from ſin refraine:
For Chriſt deſireth nothing elſe
in lieu of all his paine,
And that we ſhould each other love,
as he hath lov'd before:

So

So shall his love abide in us,
and dwell for evermore.
Let then our love so dwell in him,
our wicked lusts to kill:
For Christ hath paid the price of sin,
with joy and gone. Amen.

A Prayer for the good estate of King CHARLES.

THou God that guid'st both heav'n & earth,
on whom we all depend;
Preserve our King in perfect health,
and him from harme defend,
Conserve his life in peace to raigne,
augment his joyes withall;
Increase his friends, maintaine his cause,
and hear us when we call.
So shall all we that faithfull be,
rejoyce and praise thy Name:
O God, O Christ, O holy Ghost,
give eare and grant the same. Amen.

AN ADDITION to the Treatise aforegoing, annexed by the *Author thereof.*

Discoursing of things which must come to passe before the day of Judgement.

All things must passe
before the judgement day.
Let us therefore
repent, watch, fast, and pray.

LONDON,
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All things muſt paſſe
before the judgement day.
Let us therefore
repent, watch, faſt, and pray.

A Great bright throne was ſeen,
and in the ſame ſate one,
Before whoſe face both heaven and earth,
did tremble, ſhake and grone.

2 And all both great and ſmall,
whom death had kild before,
Were likewiſe ſeen before his face
that lives for evermore.

3 The books then opened were,
of every one was dead,
Who judgement had as they deſerv'd,
as in thoſe books was read.

4 The books which at that day,
ſhall opened be to all,
Shall have our actions in this life,
thereby to ſtand or fall.

5 In

5 In this day shall the just
stand constant to endure,
Against those that afflicted them,
in this our life unsure.

6 The wicked seeing this,
shall be surpriz'd with fear,
And call unto the mountaines high,
to fall upon them there.

7 To hide them from his face,
that sits in Judgements seat:
And from the indignation,
that this sweet Lambe doth threa

8 O Lord, how great a day
shall this be unto us?
Who can conceive the power of wrath,
the same for to discusse?

9 Or who for very fear,
shall able be to say,
The greatnesse of displeasure thine
which happen shall that day?

10 This day is day of thine
whereof thy servant said,
Thy zeal and fury should not spare,
avengement should be paid.

11 This is that dreadfull day,
most dreadfull to behold:

Accor

According to thy Prophets words,
as they before have told:

12 Behold the day shall come,
a day of cruelty,
A day of indignation,
of wrath, and of fury.

13 Which day shall bring the earth
into a wilderneſſe,
And cruſh in peeces th'wicked ſort,
for their evill treſpaſſes.

14 Behold, the day doth come,
the day of God Almight:
A day of darkneſſe, ſtormes, and clouds,
moſt terrible to ſight.

15 A day as never was
nor never ſuch ſhall be,
After this dreadfull ſtormy day,
ſhall this be to behold.
When we ſhall ſee the children all
of Adam young and old

Gathered together
from parts of all the earth,
Before this fearfull Judge to ſtand,
with faint and ſhivering breath.

18 When as the Sea and Land
shall yeeld that they long kept,
That is to say, their bodies dead,
which long in them had slept.

19 Both heaven and hell also,
the soules shall now restore,
Which they possesse, to be unite
to bodies evermore.

20 What manner day is this,
when as the heavens shall mourne?
When all the earth shall shake and quake,
the mountaines rent and torne.

21 When Sun shall lose his light,
the Moone her light also,
The stars fall down, the seas & flouds
forsake to ebbe and flow.

22 When all the elements
shall quite dissolved be,
The earth with bloud cleane over flowne,
which every eye shall see.

23 And all the world beside
shall be on flaming fire:
So that the Just and Angels pure
shall fear this day of ire.

24 Then shall appear in skie
the signe of Son of man,

And all the tribes upon the earth,
shall see his comming than.

25 And in the clouds of heaven,
amid his Angels all,
With power and might, and glory great,
he shall his Angels call.

26 Yea in a moment small,
or twinkling of an eye,
shall send them forth with trumpets
and with a mighty cry. (sound,

27 At midnight shall they passe,
to chuse his chosen sort, (world,
from heaven to earth throughout the
unto their great comfort.

28 Now he which as a lambe
upon the Crosse was slaine,
shall as a Lion come to judge,
both unto joy and paine.

29 Behold, our Lord shall come:
but who shall able be
for to abide his comming day,
most fearfull then to see?

30 For at that very day,
the mighty mountaines great
shall waste and melt before his face,
through force of fires heat.

31 Behold, our Lord ſhall come
in fortitude and ſtrength:
And as a ſtorme of haile and winde,
ſhall overthrow at length.

32 What ever thing that ſtands
in paſſage of his way:
And as a rage of waters great,
ſhall make no ſtop nor ſtay.

33 Before whoſe bleſſed face
ſhall burning fire run:
And upon every ſide of him
a mighty tempeſt come,

34 This day unto the juſt
a joyfull day ſhall be:
But to the wicked reprobate
eternall miſery.

35 O heavenly King vouchſafe,
for Chriſt his ſake thy Son,
We may be mindfull of this day,
with fear for what is done.

36 And give us grace henceforth,
our lives ſo to amend,
As we among the choſen ſort
may praiſe thee without end.

FINIS.

A Christian confession of and to the Trinitie.

O Thou Almighty, omnipotent, and everlasting God, the Father of heaven, I do beleeve, confesse, and acknowledge thee to bee the God of all power and might, even the Almighty power it selfe, and to be of nothing going before, neither, made, created, nor begotten, but to bee a thing before all things, giving beginning to every thing, thy selfe without beginning and without ending.

2

O Thou Son of God, which art the word, of the Father, and second person in Trinitie, I doe like-

likewise beleeve, confesse, and a
knowledge thee to bee the Fat
without beginning before
worlds, neither made nor create
but begotten, and art equall wi
the Father in power, might, glo
majestie, and Deitie, and to bee
thy Father is, the fountaine
wel-spring of all wisedome, gra
and mercy.

3

O Thou God the Holy Gh
and third person in Trini
which art with the Father and
Son, the giver of all comfort,
tue, and goodnesse: I doe also
leeve, confesse, and ackn
ledge thee to be of the Fat
and of the Sonne, neither m
nor created, nor begotten,
from God the Father, and
God the Sonne proceeding, eq
with the Father and the Son

without beginning of time, and without end; in like power, might, glorie, majestie, and Deity, as is the Father and the Sonne, all three in one, and one in three, one very GOD everlasting, not three Gods everlasting, of one essence or being, ever perdurable or during, without measure, not changeable, Almighty, of one substance, and in one nature simple.

4

Do beleeve, confesse and acknowledge each one of your persons to be equall to the other, all manner of perfection, and each one person to bee omnipotent or Almighty, and to bee one beginning of all things; and that together you made and created all creatures visible, and invisible, spiritualls, and corporalls; and

that by almighty vertue, from the beginning of time, you three together did create, (and that of nothing) the creature angel-like, and the worldy nature; and then you made man common to the first two natures: for man is of body corporall, and of soule spirituall.

5

ALso I do beleeve, confesse, and acknowledge, that thou the Father art one other, and thou the Son art one other, and thou the Holy Ghost art one other. For thou, O Father, mayest not be the Sonne, nor the holy Ghost: nor thou, O Sonne, mayest not be the Father nor the holy Ghost: nor thou, O holy Ghost, maiest not be the Father nor the Sonne: but you three persons is one being, and one nature common, the which

the beginning of all things; and out of this beginning there is no beginning.

6

AND I beleeve, confeſſe, and acknowledge, that thou O Father, art no greater, nor of greater power than is the Sonne, nor than is the holy Ghoſt. For the unitie of your divine being is equall or alike together: for ſuch as thou art, O Father, ſuch art thou, O Sonne, and ſuch art thou, O Holy Ghoſt. And thus thou holy and bleſſed Trinitie art one God, the firſt beginning, without beginning, fountaine of all mercy, grace, goodneſſe, and vertue, which by thy knowledge doeſt know all things preſent, and to bee hereafter.

7

AND further I do confesse, acknowledge, and stedfastly beleeve, that thou, O Son of God art without beginning: coeternall with God the Father and with God the holy Ghost. And by the whole consent of you three in one and one in three, and by the overshadowing of the H. Ghost, thou O holy and most blessed Sonne of God, didst enter into the wombe of the most unspotted among women, the blessed Virgin Mary in whom was no blemish of sinne after the salutation of the Angel Gabriel, when she had by the working of the holy Ghost, answered these words of meeknesse: Behold and see, I am the handmaid of the Lord: be it unto me according to thy word.

8 Th

8

THus thou blessed Son of God didst not forsake or leave thy God-head; but didst take flesh or Man-head, of the blessed Virgin, unto thy God-head, being still perfect God with the Father in God-head, and perfect man also. In which Man-head, thou wert lesse than the Father, but yet equall with the Father, touching thy Deity or God-head: as after thy most blessed nativitie thou didst prove in thy humanity to be perfect God.

9

FOR without any Teacher or Schoole-master, thou hadst all perfect knowledge of Science and Learning. Thou changedst water into wine. Thou gavest

sight to the man borne blinde. Thou openly saidst to the Jewes and Pharisees, I which speake to you am the beginning. Thou feddest many thousands of people with a few loaves of bread & with a few fishes. The winde and sea obeyed at thy commandement. Thou raisedst Lazarus from death unto life, which was foure dayes dead, and stinking in his grave. In this, O God, and in many moe excellent miracles, thou didst shew thy selfe to be perfect God.

10

AND also thou didst shew thy selfe to be perfect man: for thou diddest eate, drinke, and sleepe, and so tookest increase of nature, as man doth: thou weptst, thou fastedst, thou sufferedst all the

the miſeries of man, ſinne onely excepted.

11

IT alſo well pleaſed thee to fulfill, to performe, and to accompliſh all the words and ſayings of the holy Patriarches and Prophets, which they had uttered and ſpoken of thee long time before thou tookeſt our humane nature upon thee. And ſo to fulfill the prophecies, thou ſufferedſt that thine humaine nature ſhould bee betraied and taken, by the kiſſing of thine unkinde Diſciple Judas.

12

THou alſo ſufferedſt cruell perſecution of the Jewes: and after many puniſhments, they blaſphemed thee, and cryed upon Pilate to have thee crucified; and

so under *Ponce Pilate* thou didst suffer to be crucified, and upon the Crosse didst die, touching thy humanity; and after wast thou taken down, buried, and by the power and might of thy Deity descended into hell, according to the Scripture.

13

AND I beleeve (notwithstanding that thy Sepulchre was made fast and sealed, and also watched and kept by certaine Souldiers thereunto appointed) that the third day by the Godhead or divine power, thou didst arise in thy humanity. And forty dayes after thou didst ascend into Heaven in the sight of men of Galile, and in faith unto us that be; where thou dost remaine perfect God and perfect man, sitting

on the right hand of the Father, from whence thou ſhalt come and judge both the living and the dead. By the dead I underſtand the body which is mortall; and by the living I underſtand the ſoule which is ſpirituall and immortall.

14

AND alſo, I acknowledge, confeſſe, and ſtedfaſtly beleeve, that I ſhall, among all thy reaſonable creatures, ariſe from death to life, and with them ſhall ſtand & behold thy divine Majeſty face to face, thou ſitting on the throne of thine eternall judgement. And thine elect and thoſe whom thou haſt ſhewed mercy upon, ſhall be ſevered from the wicked reprobates, as Lambes from Wolves: the ſaved ſort upon the right hand,

and the other upon the left, where we shall all receive our last and finall judgement. The which judgement, O Lord, I do most humbly beseech thee may be unto me, not after my sinnes and wickednesse; but according to thy great and unspeakable mercies.

Grant this, O thou most holy and blessed Father of heaven, which art with the Son, and with the holy Ghost, the worlds Creator: and have mercy upon me, have mercie upon me.

Grant this, O thou most holy and blessed Jesu, the onely Son of God, the worlds Saviour and Redeemer, and have mercy upon me, have mercy upon me.

Grant this, O thou most blessed and holy Ghost, which art together with the Father and the Son, the worlds comforter; and have

mercie

mercy upon me; have mercy upon me.

Grant this, O thou moſt holy, moſt bleſſed, moſt gratious, and everlaſting Trinitie, and have mercy upon mee, have mercy upon me, have mercy upon mee,

AMEN.

A Prayer for the Kings most excellent Majestie.

Almighty and merciſull God, Creator and governour of all things, whoſe ſtrength is every where, and whoſe power is infinite, which as thou ever art omnipotent, and in all thy workes moſt gratious and ever marveilous; ſo unto us thy poore ſervants, grant wee humbly beſeech thee, that CHARLES our gratious King, and next under thee here on earth, our governour, may long live, and lead a healthfull, quiet, and peaceable life. And if, O Lord, at any time the wicked through malice ſhall conſpire and gather themſelves together againſt thee and

and him thine anointed; we heartily beſeech thee, either with ſpeed to convert and turne their hearts, or overthrow their force, and bring their devices to nought. And although, O Lord, that wee through our manifold ſinnes and wickedneſſe, doe not deſerve to have ſo good and ſo excellent a jewell to rule and raigne over us: yet good Lord wee heartily pray thy divine Majeſtie to behold the great and unſpeakable miſeries, which the loſſe of ſo pretious a pearle may bring upon us and our poſterity, and to avert the ſame. This, O LORD, wee do humbly crave of thee, that we may long time enjoy him: or elſe that wee who faithfully do love him, may with him bee diſſolved, according to thy good will and gratious pleaſure, AMEN.

A Prayer to bee ſaid of every true Chriſtian before the reving of the H. Communion.

O Moſt ſweet lover of all mankinde, LORD and Saviour JESU, I humbly beſeech thee for thy bitter paſſion ſake, to remove from me, pride, envie, and detraction, yea wrath, malice, and impatience, and all other ſickneſſes and diſeaſes of the ſoule. And plant, good Lord, in my heart and minde true meekneſſe, charity, patience, chaſtitie, temperance, and modeſtie, with all ſuch other vertues, medicines, and preſervatives unto the ſoule. And mortifie in me, good Lord, all uncleane motions, carnall deſires, and inordinate affections: and revive in

in me the love of vertues, and the perpetuall exercises thereof; so that in this time, and at all times, I may worthily receive this holy and blessed Sacrament, unto thine honour and glory, and my soules endlesse joy and comfort.

O Lord, I know and do confesse here before thy divine Majestie, that I am unworthy, and very much unworthy, and most unworthy, through my manifold sinnes and wickednesse, to lick the crums that fall from thy table: but notwithstanding, I know as well againe, and so doe I in heart and minde stedfastly beleeve, and the same doe acknowledge in mouth and word, that thou my Lord God, art omnipotent and almighty, and so mayest by thy power infinite, if it so please thy Majestie, make me worthy and acceptable to sit

at

at thy table, and there to taste and feed of thy most pure and heavenly viands: for thou alone, O Lord, maist and canst justifie a sinner; and of a vile, foule, and filthy wretch, make a cleane, white, and pleasant person.

Therefore gratious Lord, I beseech thy worthy Majestie for thy almightie power, which I firmely and stedfastly beleeve: and for thine infinite and endlesse wisedome, which I boldly confesse: and for thine excellent goodnesse and truth, wherein I fully hope and trust: and for all this together as one: frame me and make me worthy and acceptable unto thy godly presence, and grant me forgiveneſſe of all my sinnes, and the fervent flame of thy love, that I may now at this time receive this holy Sacrament with puri-

purity of heart and cleanneſſe of conſcience, with ſpirituall gladneſſe and heavenly joy.

O moſt merciſull Saviour Jeſu, I humbly beſeech thee, for this holy myſtery of thy bleſſed body and bloud wherewith we unworthy wretches be continually fed, and daily waſhed, cleanſed, ſanctified, and made holy, and ſo partakers of thy moſt high divinity; grant me, Lord, and give mee the precious garment of innocencie, with ſuch furniture of other ornaments thereunto, according as beſt may pleaſe thy gracious goodneſſe, wherewith I may (as in my wedding veſture) in a good and cleane conſcience approach unto thy preſence; ſo that this celeſtiall and heavenly Sacrament received, may be unto me health and ſalvation of ſoule and body, unto life everlaſting, Amen.

A Prayer to bee ſaid of every true Chriſtian after the receiving of the holy Communion.

IN moſt humble, moſt lowly, and moſt heartie manner, with moſt due reverence I thanke thee, good Lord, moſt holy Father, and everlaſting God, that by the bountie of thy mercifull grace wouldeſt vouchſafe thus to refreſh and feed my ſoule through faith, with the benefits of the death and paſſion of thy Sonne our Lord God, and Saviour Jeſu Chriſt. And I beſeech thine infinite goodneſſe, that this the Sacrament of thy death and paſſion, which I, moſt unworthy wretch, have

have now received, come never hereafter in judgement and condemnation unto mee for mine evill merits, and deservings: but rather good Lord it may come unto the profit and comfort of my body, and unto the salvation of my soule unto the life everlasting, Amen.

A godly Prayer to bee said before the preaching of the Word.

NEither is hee that planteth, neither hee that watereth, any thing at all, but thou, O Lord, that giveſt the increaſe. Increaſe, wee beſeech thee, the ſeed of thy Word, and cauſe it to fructifie an hundred fold. Open our eyes that we may ſee the wonderfull things contained in thy Law: incline our

our hearts to thy testimonies, and not unto vanities. Evermore be on our right hand, and perfect the work that thou hast begun among us. Bear our most gratious *Charles* in thine owne bosome, and set thine eyes alwayes upon him for good: let the spirit of knowledge and holinesse remaine in his Ministers: blesse his Counsellours with wisedome, and discretion; his Nobles with fortitude and courage: his Judges with justice and mercy: his Magistrates with diligence and faithfulnesse: his people with feare and perfect obedience, that we may all with one minde and one mouth, say with the Prophet; He that is mighty hath done for us great things and holy is his Name,

AMEN.

A Prayer necessary to bee said at all times.

O Bountifull Jesu, O sweet Saviour, O Christ the Son of God, have pitty upon me, mercifully hear me, and despise not my prayers. Thou hast created me of nothing; thou hast redeemed mee from the bondage of sin, death, and hell, neither with gold nor silver, but with thy most precious body once offered upon the Crosse, and thine owne bloud shed once for all, for my ransom. Therefore cast me not away, whom thou by thy great wisedome hast made, despise me not, whom thou hast redeemed with such a pretious treasure: nor let my wickednesse destroy

deſtroy that which thy goodneſſe hath builded. Now whilſt I live, O Jeſu, have mercy upon me: for if I die out of thy favour, it will be too late afterward to call for thy mercy. Whilſt I have time to repent looke upon me with thy mercifull eies, as thou didſt vouchſafe to looke upon Peter thine Apoſtle; that I may bewaile my ſinfull life, obtaine thy favour, and die therein. I reknowledge that if thou ſhouldeſt deal with mee according to very juſtice, I have deſerved everlaſting death. Therefore I appeale to thy high throne of mercy, truſting to obtaine Gods favour, not for my merits, but for thy merits, O Jeſu, who haſt given thy ſelfe an acceptable ſacrifice to thy Father, to appeaſe his wrath, & to bring all ſinners (truly repenting and amending their evill life) into

into his favour againe. Accept me, O Lord, among the number of them that ſhall be ſaved. Forgive me my ſins, give me grace to lead a godly and innocent life, grant me thy heavenly wiſedome, inſpire my heart with faith, hope, and charitie: give mee grace to bee humble in proſperity, patient in adverſitie, obedient to my rulers, faithfull unto them that truſt me, dealing truly with all men, to live chaſtly in wedlocke, to abhorre adultery, fornication, and all uncleanneſſe, to do good after my power unto all men, to hurt no man, that thy name may bee glorified in mee, during this preſent life, and that I afterward may obtaine everlaſting life, thorough thy mercy, and the merits of thy paſſion.

FINIS.